

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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NUGGETS FROM THE INSTITUTE.

True education creates an appetite
for more.

A poor plan well worked is better
than a good plan dreamed of.

The great religions of the world are
also the great faiths of the world.

Can you get your teachers to educate
themselves for teachers' meeting and
class-work?

You cannot get children thoroughly
interested in Sunday-school if the par-
ents neglect it.

A good confirmation class depends
upon direct preparation, and upon close
personal relations of pastor.

"If the church is good for me it is
good for the children. If the Sunday-
school is good for the children it is good
for me."

Any minister who will give three
hours of close preparation for his teach-
ers' meeting each week, will find that
the teachers will come.

A devout audacity is one condition of
progress, i. e., the daring to try a thing
because it ought to be done, though
everybody predicts a failure.

The Western Unitarian Sunday-
school Society will hereafter at least
have \$1.50 annual income from its per-
manent endowment fund.

There are at least 300 teachers con-
nected with the Unitarian Sunday-
schools of the West. If each of them
would but maintain an annual member-
ship in the W. U. S. S. Society it
would be a support needed and jus-
tified.

He who tries to treat of near details,
rather than with general principles and

large outlines, takes the more abstract
and difficult method with children.

The personal equation is important;
but do not overestimate it. In insisting
upon doing it your own way you gain
something, but you lose much.

Since writing the report of the meet-
ings where the total for the endowment
fund is named as \$30, a \$5 addition has
been received, making it now \$35.

"The young teacher," says Prof.
Woodward, "thinks he has to tell all
he knows each time. Progress in the
art depends on learning how to econo-
mize your material."

The danger of Sunday-school work
is that it sinks into a monotone. Chan-
ning dreaded to have truth taught list-
lessly, more than to have error taught
vitality and with zeal.

Who will profit by the day of small
things and help make the \$30 endow-
ment fund \$3,000. Let those who
think this impossible, ask Edward E.
Hale if 10x1 does not make 10.

The teachers' meeting regarded as a
class for educational work, instead of
as preparation for Sunday-school teach-
ing only, becomes a place for all stu-
dents interested in the topic in hand.

It is possible working with the same
teachers and pupils for six successive
years to give the same a "Body of Di-
vinity" that will make them intelligent
inheritors of Christianity and apprecia-
tive students of the other religions.

The Unitarian Sunday-school Socie-
ty, of Boston, within the last three
years, has received about \$18,000 in the
way of bequests, a part of it restricted
as a permanent endowment fund, and
the whole amount will probably be set
aside for such a purpose. We congrat-
ulate the elder sister. It has deserved
this confidence, and needs more. Her
experience encourages us to believe that
a similar recognition awaits us.

REFLECTIONS AFTER THE INSTITUTE.

This number of UNITY will be in-
complete if it does not carry to the
reader some sense of gratitude to the
little society that monopolizes its pages
this time. We know of no organiza-
tion that in the sixteen years of its exis-
tence has touched as many worthy
springs of action, and fostered so many
movements that have been productive
of good, for the amount of money and
strength at its command, as this little
fledgling of the West. Its annual in-
come has not exceeded an average of
perhaps \$300 per year, and still with
this outfit it has, in some important di-
rections, revolutionized methods and
spirit in Unitarian Sunday-schools. It
aided in the publication of the first les-
son leaves published for Unitarian Sun-
day-schools in America. Its lesson
series, hymnals, service books, and spe-
cial festival helps, have stimulated better
work and higher standards both East and
West. But this society asks and de-
serves no credit except that it has in-
adequately shared with other organiza-
tions the inspiration of the age and the
demands of the times.

The service of this little society to the
cause of Unitarianism in the West, per-
haps, has been greater on indirect than
direct lines. When the Western Con-
ference needed a home-keeper and could
not afford to hire one, the S. S. Society
said, "Use me." When the Unity
Club needed some mother to foster it,
and an errand boy to carry its publica-

tions around, this society said, "I will
do the work until you can do better."
When the Unity Mission tracts must
have somebody to dust and mail them,
this society took care of them until *this*
interest could go into light housekeep-
ing on its own account. When there
seemed to be no other way of keeping
an Unitarian book shelf in Chicago,
this Society was reckless enough to
take on a debt which to it was moun-
tainous, and it kept the stock intact,
acting as the agent of the A. U. A.
and other liberal publishers until the
C. H. Kerr & Co. publishing company
was able to assume charge. The Wo-
man's Conference and UNITY have
often found a friendly hand in this
society. For the love of the above in-
terests it has always subordinated its
own claims, and has been glad to do
without if thereby only these larger
activities could be supported. All this
could not have been possible without a
great amount of loving, unpaid work
on the part of those who have prepared
the material for publication, the direc-
tors who have diligently watched its
interests, and particularly the quiet and
loyal diligence of its small salaried
secretary for the last seven years.

We say all this not boasting for any
one. None of these alluded to have
done more than they ought to have
done. What little excellency has gone
with the work lies in the fact that it
was love's work, hope's work and in-
evitable work. Neither have we any
disposition to complain of the support
this Society has received in the past.
All of our Western Unitarian churches
and workers have been burdened with
other claims and duties. Perhaps the
time has not yet come for much change
for the better, but there will come the
time when this Society will have more
funds at its command, and a larger body
of sympathetic supporters. When that
time comes it can become a more ade-
quate keeper, and a more fertile pro-
ducer on lines which are of increasing
importance.

The place of the Sunday-school in
the liberal church is a permanent and a
growing one, the distrust of many not-
withstanding. There are great things
still to be talked over with the children,
and they need to be prepared to meet
grave temptations.

The Davenport Institute was a hope-
ful sign in this direction. The educa-
tional scope of that meeting shows the
large outlook there is for the Sunday-
school and for Sunday-school workers.
It shows that the Sunday-school, like
other man-helping institutions, is to be
enlarged, not supplanted. It must be
"criticized by creation," not by destruc-
tion. The attendance, representing
such wide range of territory, includ-
ing men and women so preoccupied
with the high duties of the church,
shows that the work will claim and com-
mand adequate workers in due time, if
we persist and faint not.

THERE is no antidote against the
fear of death, but the consciousness of
being united with the fountain of life.
—Rev. S. Reed.

MORAL goodness and moral beauty
are realities lying at the base and be-
neath all forms of religious expression.
—F. W. Robertson.

THE demand of religion is only
that we have reverence, longing, and
love for the highest wisdom, love and
power which manifest themselves in the
firmament of our thought.—George
Batchelor.

WESTERN UNITARIAN S. S. SOCIETY SECRETARY'S REPORT.

There seems to have been an unusual
number of our schools this year that
for one reason or another have not
been able to fill and return the regular
blank sheet for statistical report. Ill-
ness or absence of superintendent or
officers, lack of records, small size of
school, or no school, are the prevailing
reasons given why eleven of our number
have replied only by postal card or let-
ter. We should have had sixty-two
responses, either in form of letter or
the filled and returned sheet of ques-
tions, but only thirty-five came. That
is only a little over half, while for sev-
eral years we have had nearly two-
thirds. Taking from this, the eleven
responses that returned no statistics, the
aggregate figures hereinafter shown
will represent the standing of but
twenty-four of the schools. Often it
is the larger and more prosperous
schools that are delinquent in making
returns. We have heard from only
eight out of the fourteen schools that
have an enrollment of over one hun-
dred, and the averages that appear, both
in attendance and money raised, will
therefore seem smaller in proportion to
the number of schools than heretofore,
because including chiefly the smaller
ones.

We have on record Arcadia, Alton,
All Souls, Third Unitarian in Chicago,
Davenport, Denver, Geneseo, Geneva,
Greeley, Humboldt, Louisville, Lu-
verne, Madison, Manistee, Milwaukee,
Minneapolis, Moline, Quincy, St. Louis,
Sioux City, Sheffield, Toledo, Winona
and Wichita.

To begin with

WHAT HAS COME INTO THE SCHOOLS,

and deal with the concentrated part of
the situation in aggregate figures. Out
of 2325 pupils enrolled there is an
average attendance of two-thirds. The
proportion of girls to boys is as 3 to 2.

St. Louis, Denver and Sioux City
have an average attendance of over
100. Quincy and All Souls in Chicago
come next with 90 and 80 respectively,
and all these with Toledo and Daven-
port included, have an enrollment of
from 120 to 250 each.

Three schools could give no figures
of money raised, but \$1,697.04 raised in
twenty-one schools makes an average of
\$77.18 to each, the highest amount
being \$241.38 in Sioux City.

The noon hour of meeting, after the
service, holds favor above the morning
hour by three to two. In most cases it
is where distances are harder to over-
come than in closely settled communi-
ties. In these, the advantage of the
fresh morning hour, before service, is
more possible.

There seems to be a prevailing good
faith in the beneficence of a library,
keeping it, of course, in its proper rela-
tion as an attachment to the school, and
avoiding the tendency of some to re-
verse the relation. The use of lessons
runs very much as in years before.
The standard ones of our publication
still holding their own while the Boston
ones are largely in favor, and most of
them are well liked. Four of our
schools use lessons prepared by one of
their own number or by one of a neigh-
boring school, All Souls in Chicago,
Quincy, Sheffield and Winona. Last
year others not included in this list did
the same. This gives evidence that
there is a want that has not yet been
met, notwithstanding the multiplicity of
excellent text-books offered by both
of the Unitarian Sunday-school Socie-

ties. Possibly the fact of the multiplicity itself is a reason for it, or better, it may be the overflow of adaptive working force that prefers to cut and fit its own clothes. Greeley uses graded lessons and last year Unity Church of Chicago did the same, but it is only a small proportion of the schools that can afford the money to utilize the amplitude of supplies in text-books, by adopting this plan of study, even though any hesitancy of selection is obviated now that the Boston Society has recently published a valuable guide-book for such courses.

The singing is in prosperous condition if we may judge by the books. Three-fifths of the schools are using Blake's "Services and Songs," and two-fifths have added the "Carol" to their supply, while others retain the "Sunny-Side." Spaulding's "Hymnal" is used at Alton and the "Choral" at Milwaukee. Many are enthusiastic in their praises and all speak well of them, though it is confessed by one that "opinions are divided," and by another that the music of "Services and Songs" is not lively enough.

Thirteen have from one to five special service days, such as the festivals of Easter, Harvest, etc., and find them of general and increasing benefit to the school.

Not as much has come into the schools through the teachers' meetings as is needed. There has been much difficulty in sustaining that prime factor of a vigorous Sunday-school life, among the schools here represented. All Souls and Third Unitarian in Chicago, Davenport, Denver, Luverne, Quincy, Sioux City, Wichita and Winona are the only ones that hold them each week; St. Louis and Humboldt have held them every other week; Louisville once a month for business purposes; Greeley, "three times a year," and the rest irregularly or not at all. Where they have been held for study a thorough interest has been sustained which is almost unfailingly the case wherever the custom is persistently pursued notwithstanding discouragements. And probably the same quality of will power that is necessary to pursue this custom, is no less an essential element in the prosperous growth of a school in other departments. That which comes into the schools through the direct personal relations of the parents is still each year of small proportion. To send their children is the only evidence of co-operation that most of them can give. To quote from one of the reports they show their interest "by assuming that the school is doing so well it does not need their presence." Four times the parents are arraigned for lack of comradeship but eight times there is evidence of encouragement because of increased interest, while with others the parents' share has been fair.

As to the minister's connection with the school its strength is particularly marked in these reports. In every case but four—and in two of those, Greeley and Moline, the parish was without a pastor—the minister has been in the habit of teaching a class, superintending the school, leading a teachers' meeting, giving general exercise to the school, one or more of these and usually nearly all of them. As one of them expresses it, "being superintendent and general chore boy." Our host declares his Sunday-school to be his "better half, numerically speaking."

A large proportion of the money raised during the year has naturally returned into the schools again in the shape of library and text-books, papers, repairs and furnishings. In every case but four where figures are given of money raised,

WHAT HAS GONE OUT OF THE SCHOOLS

has been put into some form of helpful work, such as Fresh Air Fund, Day Nursery for Children, Lend-a-Hand Club, Foundlings' Home, Orphan Asylum, Kindergarten, Cheerful Home for Boys, assisting parish in church-building, Sewing Circle for Little Girls, or to the Western Sunday-school Society.

Such direct outgo as the above names formulate, are the more apparent evidences of outside helpfulness. But it is more difficult, and to only a small extent possible, to trace what has gone out for good, and has passed on through this every Sunday work by means of library books, lessons studied, songs sung, and influences received into the lives of the children and into their homes, thus adding its mite toward advancing the welfare of the community at large. These good influences are hinted at in the points of special satisfaction named as part of the year's work. The Festival services and social occasions have been notably inspiring to happy relations at Davenport, St. Louis, Winona, and All Souls in Chicago. The Confirmation Class and the regular morning review exercises were both more interesting than usual at All Souls last winter. In Luverne the Hebrew bible studies, used besides the regular lessons, were particularly attractive. The "spontaneous interest on the part of the pupils" at Geneva, without the necessity of extra effort on the part of the teachers gave encouragement and zest to the school. In Wichita, an addition to the usual instrumental music of the organ in the school has been made, and the use of two violins, with sometimes the horn, has done much to increase the interest in singing.

It is generally easier to tell other people what to do, than to tell ourselves. If in gathering up these statistics we find it easy to give advice and to sum up for our schools

WHEREIN TO IMPROVE,

we shall expect them in turn to help us to learn wherein we may make more real the relation already existing between us and themselves. In view of our scanty returns this year we do earnestly solicit a more faithful keeping of records, and a readier return of statistics. If the records are kept, the work of filling the return sheets is reduced to the lowest terms. Next tell us more fully what are your successes and what are your failures, that we may, if possible, assist you in the latter, and pass on to others the helpfulness of the former. But above all things, consider well this question of teachers' meetings. Here is a large majority of our schools, of which many are new, none of them so large as to average an attendance of a hundred, that are without an inner circle of consultation; that are without the essential motor; for however important a factor the minister or superintendent may be in a Sunday-school during session, he can never by himself alone furnish that centralizing quality of interest, from which the elements of life and growth so largely spring, to any such extent as it can be generated at these regular gatherings. In many cases, most assuredly it must needs be a long, steady, persistent holding to it, with very slow results, before the good effects will be evident; but it will surely tell, in time.

With nearly all our schools reporting this fall, the two oft-repeated wants are teachers and lesson-guides. Better prepared teachers, those that are more deeply interested are above all in demand; and lesson-guides, those that are more available for the purposes of our schools, both as to character and price, and lesson sheets for distribution each week. The two wants are closely related, and both inextricably dependent upon the teachers' meetings, wherein the two are welded together and made one, fit for service. These are substantially the same as were reported last fall, and in answer to which we now hope to present to our schools immediately after these meetings, a six years' course of study. But there will be serious disappointment to many if they are not printed in some shape which will supply the want of the weekly lesson sheets.

In leaving the survey of the schools and turning to consider

WHAT HAS COME INTO THE S. S. SOCIETY.

at the headquarters, we find that the

interests of the society have been in very nearly the same hands as in recent years. Its directors have met each month, with few exceptions, to transact business or project plans, and the relations between itself and the other departments of our Unitarian work, have remained unchanged. We have again, as in each of the past two years, made one more advance step toward gaining a firmer business foundation. Our chief points of encouragement are to be seen through the report furnished by our treasurer, Charles H. Kerr, of Chicago. His report of last May at the annual meeting was read during the brief half-hour session given to the Sunday-school Society, into which the election of officers, with other business, was crowded, and there was no time for discussion of finances, except a few general words spoken by Mr. Jones. Mr. Kerr's figures to-day date from that report, including the summer months following the May meetings and September—the vacation time of year. (See page 64 for treasurer's report.) At the last Institute meetings in St. Louis we were not able to show as good figures as these, yet within the year since then, we have paid a long standing note of \$103.17 incurred when the society undertook the charge of the Unitarian book shelves. It purchased then a line of Unitarian books that the Colegrove Book Company had on hand when it went out of business, adding to them the publications of the A. U. A. and Geo. H. Ellis, Boston, on sale. The Sunday-school Society was quite unequal to assume money risks, but as it was certainly essential to the Western field to have book shelves containing the literature of our liberal faith at headquarters, we could at least help to supply this need by handling the books and doing the business pertaining to their sale. A stock of that kind is necessarily slow in being turned into cash, and but for the willing waiting of that one of our number who, always ready to lift his share of a burden in such a cause, made us the loan, we could not have carried the books as long as we did before passing them on to C. H. Kerr & Co., whose publishing room is connected with the Western headquarters.

Since this book-shelf interest, and that of the tract mission, so recently in our hands, have passed on into others, and we find ourselves freed from debt and from outside responsibilities, our thought centers itself with especial earnestness upon our schools and the work we want to do for and with them. These have been busy years, with much of hard work and often weary waiting. But our schools, as well as the society, have been developing courage, self-reliance and insight, and it gives us especial pleasure to call your attention to the steadily increasing number of schools that contribute each year to the treasury of the society at the headquarters.

The last report of schools thus joining hands counted seventeen with us, contributing from one to twenty-five dollars each. That was a gain of seven over the year before. This time twenty-one have remembered us. They are as follows: Buda, \$1. Chicago: All Souls', \$20; Third Church S. S., \$25; Cleveland, \$20; Cincinnati, \$6; Davenport, \$5; Denver, \$5; Geneseo, \$5; Geneva, \$5; Greeley, \$7; Helena, \$4; Hinsdale, \$4; Humboldt, \$5; Lawrence, \$5; Luverne, \$2; Minneapolis, Scandinavian school, \$1; Quincy, \$15; St. Paul, \$20; St. Louis, Unity school, \$30.40; Sioux Falls, \$2.50; Sioux City, \$20. With every new contributor we feel that not only do we gain in money income, but that ever so much or ever so little, but that one step further is reached toward the comradeship which is the true foundation for strong work to come. Sales from October to October have amounted to \$511.07 which, now that the business of the society is more confined within its own limits, compares well with other years. Our income from donations and from memberships, both life and annual, has been less than last year. Unusual effort has

been made this year to increase the dollar memberships, but notwithstanding these efforts only fifty-three have joined, against sixty-three last year and eighty-six the year before. A similar ratio might be shown with the life memberships. We would ask our friends to notice that although our list of contributing schools is increasing each year, the amounts so received are nearly all, of necessity, in small sums, only a few schools being able to pay \$20 or more. We earnestly solicit, therefore, renewal of memberships and a new harvest of both life and annual supporters.

WHAT HAS GONE OUT OF THE SOCIETY.

Very little in the way of publication. New editions of a few standard publications; a new set of primary class cards containing the portraits of our Unitarian leaders, Channing, Emerson, etc.; a new course of lessons issued about a year ago upon the Seven Great Religious Teachers, by J. L. Jones, and, just now out, some cards for distribution among our pupils, containing high thoughts for daily living, which it is hoped will drop into their lives a "seed" for the growth of character.

At the Institute meetings, a year ago, a committee of five was appointed "to draw up a plan for a four or six years, course of Sunday-school work, and submit the same at the May meeting; a plan that may serve as the basis of co-operative work among some of our schools." The plan as submitted at the May meeting was to be recommittees and presented in full, to be acted upon at this autumnal Institute. The committee consisted of the following names: W. C. Gannett, J. C. Learned, J. B. Johnson, Mrs. A. L. Parker and J. L. Jones. At the brief session during the May meetings, the committee reported its plan not yet forthcoming, but to be heard from later through the columns of UNITY. This fall the plans have been taking shape and are being put to test in the school of All Souls' Church, Chicago. This course has already been set forth in the presence of these meetings.

There is much

WHEREIN TO IMPROVE.

We need (1) new editions of three of our standard publications which are awaiting the replenishment of our treasury. Unity shorter services, Unity lessons No. 12, (Heroes and Heroism, by Mrs. Sunderland) and class cards E. These latter are the sets of cards which are used with the lessons on School Life, and it is hoped we may make the new series another portrait edition, having the faces of some of our greatest educators, such as Horace Mann and others.

The lessons prepared at Quincy by Mrs. A. L. Parker, are used in Sheffield this winter with excellent results. The wish has been several times expressed that they should be published by this society and placed within reach of other schools. We believe it to be a part of the rightful work of our society to publish and make more widely available, lessons thus worked out for private use in our schools and found to be of practical value. This may be one of the ways to adapt lesson material to our western field. Good work requires wise adaptation and this seems to be now the special need among our schools.

The report of the last Institute for Sunday-schools and Unity Clubs at St. Louis, was given in UNITY shortly after the meetings, together with the excellent papers read before its audiences. This fall the same will also be done and those wishing extra copies will confer a favor by sending us word soon. Now, again, we have come together for purposes the same as the two previous years, but with each time a stronger, more encouraging outlook, under firmer conditions of growth and surrounded by goodlier numbers.

We want to thank these friends who contribute to the interest of this occasion by their presence and by their

thought, and earnestly entreat that the continuance of these relations may grow heartier from year to year, and more productive of benefit to all concerned.

E. T. LEONARD.

"WHY SHOULD BUSY PEOPLE BE INTERESTED IN LITERATURE?"

Why should busy people be interested in literature? *Because* they are busy people, and because no other interest is such a near and never-failing spring of re-creation to busy people as the love of good literature. I can say little in answer to the question given me that is not mere enlargement upon these two reasons.

Because they are busy people, first. And blest, of course, in being busy. We should be unblest if we did not often have more than we can do. The thing we stand for among men we ought to do so *hard* as to feel its crowd and strain and tire. It is a happy world because it is a working world, a tired world. Adam was driven from a lower to a higher Paradise,—the Paradise of *Work*. The best part of a man's character, and the best part of his personal success, and the best part of his service to his fellows, is connected with the hardest of his work. But every Paradise has "the defects of its qualities," the dangers of its bliss; and in America the perils of this Paradise of Work are seen on every side. The wish to get ahead is to keen in us, and competition is so sharp, that for many men the question, How does he get his living? might be better worded, How does he get his dying? *Because* they are busy people, therefore; because of the race and the tire of the race; because of the rut and the thick dust in the road; because of the long hours of absorption in the one thing that wins the bread or possibly the fortune,—*therefore* should busy people, above all others, learn to love good literature.

"It is pathetic," said a woman the other day, "to see *men* off on their vacation. They sit around the office in the summer hotels talking to each other still of stocks and land-sales and their down-town occupations, as if they knew no other interest on earth." It is more pathetic to see such men among their growing children,—unable to lead them, unable even to go with them in their wide-eyed curiosities. And more pathetic still to see such men in their old age,—unable to take interest in any but the one thing they have been doing all their life,—nature, books, thought, closed Paradises to them because from twenty years to sixty they never learned the way into either. But these pathetic sights, these three groups of cripples, are *common* among us. And to each group corresponds a set of *sister* cripples,—women who *can't* get away from the cook-book and the nursery, women who are scarcely mothers to the *mind*-part of their children, because they have left their own minds fallow ever since the wedding-day, women whose white-hair years are empty—unless utilizable as grandmothers—because their minds ceased to work before their hands.

Now these men and women cannot stop being busy. Even if they were wise and strong enough to *slack* a little in their work, they still would, and still ought to, rank among the "busy" ones. They can take no long vacation, can indulge in no culture-seasons, can allow themselves few culture-hours even. They *must* have some rest in the work,—must have some change, must have some amusement, must have some comfort of a leisure hour. These are *must-haves* in every busy life. And all workers get them in some form or other,—all but the most reckless or the most oppressed; but the chosen form is apt to be *mere* rest or *mere* amusement. Is there anything which is rest, amusement, comfort, stimulus, all together,—anything which is at once recreation and re-creation? Yes, one thing—*good literature*. And so we reach the second reason why busy people should be interested in it, this namely, because

no other interest offers so *unfailing* a *spring of recreation* as noble books, and none other lies so *near the daily path* of every working man.

None so near us. We who cannot go to college yet have books. We who never dream of Europe yet have books. We whose whole vacation is the evening and the Sunday yet have books. And we can have to-day almost any books we like in general literature. It takes but very little money to-day to even own many of the world's best books. To be sure, the Public Library opens its doors in a surprisingly small number of towns. Some millionaireaching for an outlet for his money, instead of founding another college, ought to offer five thousand libraries, of 500 good books each, to towns and villages who would enter into proper contract to preserve and utilize them. Five thousand libraries of 500 *good* books each,—not "juveniles and fictions,"—scattered through the land: what broadcast sowing of *edel-weiss* seed that would be! Allowing for all waste and all disuse, it would be *that* to thousands of farm-boys, thousands of village-folk. It would bear crops greater than any college. But *private* libraries are probably willing to be far more hospitable to borrowers than most of them are ever asked to be. It is a *privilege* to lend good books to those who will respect the book enough to exercise a noble self-restraint from finger-marks and pencil-marks; a genuine privilege to send out one's dumb apostles thus to go about the world and do their good. And not a few book owners but would feel it *honor* to be invited by a stranger to lend a book. We commend to Mr. Judy's organizing care this new variety of Post-office Mission. One way or another, I say, whoever will can command good books in this day.

In still another sense, no spring of refreshing lies so near the daily path of working men and women as good literature. With many such persons it is only the "*odd minutes*" of the day that can be spared for either recreation or re-creation. Well,—the wealthy men on 'change get rich on *margins*: it is *margins* of time well used that give us mental riches. How many opulent minds there are that teach that truth. Franklin, Parker, Lincoln, were poor boys with horny hands and candle-light—no more. Faraday, Chambers, Stephenson,—poorer boys, if possible. But they all used well their *margins*. Good eyes, an average mind, a strong will and "odd minutes," are enough to rank one in the class of intellectual capitalists by the fiftieth birthday. Now not everything can be done in odd minutes and margins. One can,—but hardly,—learn a language in odd minutes. One can,—but hardlier,—learn a science in odd minutes. One cannot go to Europe at all in odd minutes. In few directions can one become an expert and authority in odd minutes. But one *can* read good literature, and one can learn to love it, and one can become delightfully familiar with some of its most joyous nooks, some of its far reaches, some of its heights of widest vision,—in odd minutes. That is the graciousness of the good book: *on the instant*, with no time lost in getting there, one may turn from his occupation, and be among the immortals. This spring lies right beside the workman's path. You can take one in *your pocket*,—this well of waters, this shade-tree for the tired mind, this hill-top with its sense of winds and far horizons!

And besides being the always near, it is an always flowing spring to refresh and re-create its lovers. Good literature is like nature—there is always enough of it, always the unexplored, always the surprise. One can keep his reading to a single direction as to subject, and to a single language, and live *long* before he has exhausted his surprises. And the variety of direction of course is infinite, like Nature. So that the busy man, whatever his business, can always command in books that which will rest his particular sort of tire, or correct his particular sort of

narrowness, or cleanse and lift from his particular sort of grime. Said a good reader, a woman, "I feel a different being—say that some trivial thing has vexed me—after reading Lyell's 'Geology,' or whatever else momentarily lifts me out of the concrete into the abstract, even if I retain but the smallest gleaming." And again, this time after reading something by John Fiske,—"I rested myself with those grand attainments to scientific facts, with which we blend—which gives us the energy and the impulse to blend—high hopes and the sweet trustfulness." And again, this same woman, "I've been reading the Ethics of Sophocles, with the brook purring its accompaniment to the great questions put by those old Greeks as they are put now,—the putting of them constituting us men,—the answer, if it come, proving us immortals." Lucy Smith, who said these things, knew how to utilize a book; knew how books made the best *balance* to business; knew that one was apt to be mastered and tyrannized over by his business unless one learnt to master it by establishing this *book-balance* in his life.

And in saying this one really says a good deal more than this. If the good book makes the best refreshment, the best redressing of a busy workman's balance, then the love of the book helps greatly in the very business itself. It makes one wider awake for business-hours. By taking off the edge of tire, it puts an element of play into the very drudgery. It keeps the *morning-feeling* on,—and it is a great secret of good work to make the morning feeling last well into the afternoon of a day and of one's days. To a very busy man the love of the book is like going to bed early and sleeping long when one is in a great hurry. It flanks the enemy. It is—I *suppose* it is, like what Luther meant when he said: "To-day I have so much to do that I must *pray at least two hours!*"

But all this only applies to the reading and the love of *good* books. The great trouble is that busy people are not very eager to command *good* books. The average "busy" man or busy woman wants in a book just rest from tire, just amusement, just beguilement for the moment. Well, there are books for them,—books by the thousands; twenty-five new ones every day, it is said. Innocent books too, and even helpful books; books of all shades and lengths of virtuous beguilement,—paper, magazine, novel witcheries to while away the leisure moment; beside the thousands more whose witchery is that of dissipation and bad company. But saying nothing of these last,—to love innocent and easy books is not to "love good literature." Good books are the rather hard books. Good books usually have to be read slowly. They take time because they take thought. In return, they *make* thought, and they exhilarate, and they last long. They exhilarate and last *because* they make thought. Nothing so exhilarates as the starting of a thought in the mind,—unless it be the starting of a sacrifice, a heroism. Go on a thought-hunt, to get great freshening fun! That is why it is such joy to write a sermon or a Unity Club paper! If we ride hard enough and long enough after our thought to make the mind's blood *tingle*, then joy begins and we come home new, even if we have to leave the thought out there in the woods for another hunt. Now a *good* book sends one on thought-hunts; that is the test of a *real* book as distinct from the make-believes.

But our busy man is apt to be a practical man and may turn on us with the question, "How am I to read your good books? How am I to get time to fall in love with good literature? I am too busy for any courtships." Well, we can at least remember that it is not the love of *many* books, but the *much* love of books that we are counselling. And as for time, we might go back to what was said about the "margins;" and if one can believe what went the rounds

of the papers this last summer as the word of President Eliot, of Harvard, he might quote that to our business man. At the dedication of a new Public Library building in Cambridge, President Eliot is reported to have said; "I firmly believe that ten minutes a day given to one good book of the highest class, such as the Bible, or Shakespeare, or to a book of the second class, like Virgil or Homer or Milton, will make a man *cultured* in a very few years." But I couldn't quote that, because I either don't believe President Eliot said it, or else I don't believe the president. Ten minutes a day is too little. And yet the implication in the remark, bating the exaggeration, is so blessedly true that for mere comfort's sake as well as wisdom's sake we ought to lay it to heart,—this truth, that "culture" is not information, is not learning, but is a love for the best, a ready recognition of the beautiful and noble, a reverence for things in proportion to their real values. But ten minutes a day is unreasonably small for this high consummation. On the other hand, Mr. Hamerton, an English apostle of the intellectual life, asks for even a slighter attainment *two hours* a day—if Mr. Jones in his good sermon on that sort of life quotes him aright. Two hours a day, says Mr. Hamerton, methodically used by a business man, will preserve his intellectual relish and continue his mental growth into old age. I should think it would—a business man's or anybody's; and though doubtless many a busy man or woman *can* get two hours a day seven times a week—allowing for but one church-going on Sundays—yet that is an unreasonably long time for the average busy man to think that he can spare. Instead of putting it in any such time-way of minutes or hours, I would suggest a simpler measure, and say,—*If one will read two solid books a winter*, and habitually do this, a few years of the habit will make him one who leads the intellectual life, and will go far towards making him a cultured man. And *this* most "busy" men can do; most busy women also—even mothers. But by "reading," I mean deep reading, and by "books," solid books. Two solid books absorbed and laid up in mind each year, in a few years will give the *love for books*, which every man had better get in proportion as he is an over-crowded busy man.

Let me be concrete about this matter. In science, suppose our busy man should say, "This winter I will read one book from this little list:

Tyndall's *Heat*.
Darwin's *Origin of Species*.
Spencer's *First Principles*.
Lyell's *Geology*.
Carpenter's *Mental Physiology*.
Langley's *New Astronomy*.

And in History will try to read one of these four:

Lecky's *History of Rationalism in Europe*.
Maine's *Ancient Law*.
Green's *Short History of England*.
Bryce's *American Commonwealth*.
And among essays and poems will try to read Emerson's first volume of *Essays*; or Browning's poems—certain ones of them; or Wordsworth—in Matthew Arnold's selections."

Suppose that he reads one book of each class in 1889; or say, one book of *either* class in 1889. Let 1889 be named and known, in his mental biography, by that book's feat! And 1890 by another. And 1891 by another, and so on. If two cannot be compassed, one such book, read slowly, with note-book and thinking and mental reviews; and this habit kept up continuously year by year,—that is all I would suggest to our busy men or women. Few, I think, would say they have too little time for even that. But in ten years the man who does this will be master of his business instead of being mastered by it. He will be leading the intellectual life in co-operation with his business life. It will give him balance, it will give up joy, it will be perpetual rest and re-creation, and

so quite possibly will add ten years even to his business life. If he be really the busy man he thinks he is, all this will depend upon the use he makes of margins and odd minutes,—and *this* will depend upon his *grip* and *grit*. It will take both grip and grit to keep three little Golden Rules that, kept, will make a business man's salvation. These three,—

I will be a reader.

I will read *best* books.

I will read best books *in the best way*, if it be but one a year. W. C. G.

THE TEACHERS' MEETING AND ITS CONDUCT.

I do not come before you feeling that I have an easy theme to treat. Indeed, I think the management of a teachers' meeting one of the most delicate and difficult undertakings connected with the church. Looking backward over my own attempts at it in a period of twenty-five years, I see so many faults and failures as to destroy any sense of complacency. At the same time it has become so important a factor in our religious work, or at least tempts us with possibilities so great that no invitation to consider it can be put aside.

A glance at Sunday-school history will soon bring us to a time when the "teachers' meeting" was unknown. It is an institution which has virtually come to life in our generation. It has come as the result of several co-operating causes; but a growing conviction of the greatness of the Sunday-school opportunity, and the need of doing definite work, have been the chief agencies.

At first, owing to the miscellaneousness of our text books, and the scattering, rambling style of Sunday-school instruction, the occasional teachers' meeting did little more than deal with matters of administration, or pursued some discussion outside of the actual studies of the school; but when the one topic system was proposed, and was seen to be feasible, a new era came to the teachers' meeting. We must date its real successes from that time.

We have now, however, reached a new stage in Sunday-school work. More than ever is to be asked of teachers, more of scholars; something of parents, too. The number of subjects that we wish to touch upon in the Sunday-school is greater than thirty years ago, the field of thought is wider. Religious faith and life are not so wholly bound up in the Bible now as they were once. And however good the one topic system may be in the teachers' meeting, it may not always be best in the school. Already the attempts to work out a graded system seem to imply that a new form of the Sunday-school problem is upon us.

The teachers' meeting must be prepared for this change, if it comes, minimizing difficulties, retaining all that is good in its past experience, ready also to seize upon any new advantage.

It is necessary to keep well in view what the teachers' meeting is for, and what place in the economy of the church the teachers hold. The Sunday-school is pre-eminently our denominational school; and they are its professors. By this I do not mean denominational in any narrow sense, but in a sense as broad as the thought and faith for which Unitarians stand.

The teacher, then, has a great responsibility. We shall seek to deepen this feeling more and more, even though we directly deter some from undertaking this work. But the teachers' meeting is something more than a faculty meeting, concerning itself with text-books and classification, with attendance and discipline. It is to be a normal school as well, into which those are to be invited who are not yet prepared to teach, but who will do so by and by. It will consider by what methods the higher thought can be fostered and the higher life attained. How best to guide growing minds, and make them reverent before truth; how to present to them rationally, clearly and ravishingly the great conceptions

of human responsibility, of the Supreme Good, of the deathless influence and life, these are subjects always in order in a teachers' meeting. And the best results will be reached if these methods and conceptions can be illustrated and emphasized out of personal experience. Indeed, I should say that the teachers' meeting should be a centre of the intellectual life of the church, and a centre of its religious life. Here the lessons of nature, of literature, of history, of doctrine are to be made familiar, and to be interpreted in the light of faith and duty; their relation to be shown to the control of conduct and the building up of character.

Besides, any brief consideration of school administration and the proper normal work of teachers, then there should be the discipline of reading and study on noble themes allied to religion,—something to serve for conversation, directly appealing to and bringing out the deeper experiences and convictions of all. It may be a subject pursued in the school by part or all of the classes; but it may be a line of thought unsuited for a general lesson which requires an adaptation to tender ages.

Nothing has done so much for the study class among us as our *Unity Clubs*. In them we have learned how to lay out and systematize courses of reading for the accomplishment of a definite purpose. More and more I think we must carry over the method employed there into the Sunday-school teachers' meeting, carefully assigning work beforehand, and adhering to the programme as closely as we can without barring out the free word and the inspiration of the moment.

Naturally and rightly the Bible, its wealth of mythology and morals, its glowing history and biographies, and the development of Christian thought and institutions, will be among the first studies to suggest themselves to the teachers' meeting. We cannot understand our own civilization without some knowledge of these things. But for us, unless this book be treated in a large way, in a way wholly released from such traditions as are woven into the minute analysis of the lessons written for the Evangelical churches, it will cast us into a sleep deeper than Adam's. And yet it is hard to escape from this habit, for even our own text-books fall into it. So that often in the very church where a class in Browning or Spencer, where the history of France or the reading of Greek drama draws together an enthusiastic circle, the teachers' meeting going over Exodus, or Luke, or the life of Paul and the fortunes of the early church, "like a wounded snake drags his slow length along," the members being discouraged, if not utterly appalled, at the stupidity of the business. This is largely because we, with our changed views, are still somehow plodding along in the old orthodox track, which is very tiresome to any free rational mind.

When a man feels that his soul's salvation depends upon a right interpretation of the Scriptures, upon finding the precise meaning of a passage, upon his fathoming the meaning to its plenary significance, as a measure of his faith, why then there is ample motive to linger by every phrase and try every word by all known comparisons and tests.

A recent notice in the *Christian Register* of a series of discourses by Dr. Parker, of London, said: "He has certainly great power in moulding the Bible to suit his theme." That is, he has the great faculty of the traditional expounder. And a genius in this art will doubtless be able to entertain us even where he does not convince. The story is told of the famous Jesuit who preached seven sermons from the interjection, O, and then did not exhaust the meaning of the inspired ejaculation! But for ourselves, we have not so much at stake in the letter of the Scriptures. We would rather not have them thus manipulated. All our Bible teaching is a failure where we are expected to put a great deal into the lan-

guage, when there is very little to be got out of it. We must be sure that in the Scripture lessons we give, or in the texts we discuss, we are not to manufacture and bring a sense which is not there. To appeal to us there must at least be as much in the language or life we study, taken naturally and honestly, and as much that we need, as in the authors of any other race or time. And it must be alive in its relations to the world of actual men. If it is trodden down flat and hard by the travel of ages of dogmatism and formalism and we cannot break it up, it is more stale and useless than the salt which has lost its savor.

These are but suggestions. And if they seem to refer more to the thought side than to the executive side of my subject, it is because I deem it the most important. Make the meetings occasions for the treatment of living questions, and even the faults of a limping leadership may be overcome.

"Tis of the soul the body form doth take,
For soul is form and doth the body make."

In closing, I should sum all up in four requisites. The Sunday-school teachers' meeting must have:

I. Good teachers, or those who wish to become such.

II. Good topics,—broad and noble, and thought-inspiring themes.

III. Good programmes, carefully laid out and well adhered to.

IV. Experience meetings every time;—each teacher seeking to find out where the lessons touch life to higher issues, and carrying the fresh impulse over to the Sunday-school class whenever it assembles.

JOHN C. LEARNED.

UNITY CLUBS CONSIDERED AS A HELP TO RIGHT LIVING.

Paper by Rev. Nathaniel Seaver, Jr.

AN ABSTRACT.

In considering what was meant by "right living," Mr. Seaver instanced the savage who calls that living right which ensures abundance of coarse physical comforts, frustrates the plots of enemies and wins trophies, including also to some extent the recognitions of property and social rights. The ancient monk despised physical comforts and refinements, and evaded social requirements and relations. The highest type of civilized man recognizes the demand of social obligations and spiritual culture as of greater importance than physical comfort. Man is not two-fold but four-fold; physical, intellectual, moral, religious. There is religion in morality and morality in religion, as also the mental and the physical are inter-dependent each upon the other. It must be conceded that right living cannot ignore any aspect of human nature or life. High civilization cannot be reached in any one direction at the persistent expense of some other.

That is right living which exercises in proper measure and develops symmetrically all our human powers; and those institutions are helpful toward right living which recognize and tend to preserve this divine equilibrium. Unity Clubs can be made a powerful agency for good, yet they involve the danger of overlooking and cheapening the more directly religious interests of the societies with which they are connected. The church differs from all other human institutions in that its central idea or aim is religious. The impulse or intention of the Unity Club is in the right direction, but there is danger that secularization may capture and pervert it. I doubt whether a club can long continue to be a help to a church and its members unless some provision is made in its activities for genuine religious work, something in a line with charities and reforms. As it is of the highest importance that we should find a practical use for every member, and as a large majority in every club are not and cannot be made close thinkers, their sympathies should be cultivated, which is truly religious work. Do anything substantial and honest to make the church a social, in-

tellectual, moral and religious lodestone; take especial care that every aspect of human nature shall receive adequate attention; that every specimen of human nature shall feel a sense of proprietorship, and a consciousness of use. So will a Unity Club be one of the helps to right living.

THE JEWISH DEPOSIT IN THE NEW TESTAMENT.

The subject given me to treat at first embarrassed me. Of course this question could arise only in liberal minds. To orthodox people, for whom the whole Bible contains the one word of God, the one eternal truth, it is no question. They cannot consistently oppose Judaism and Christianity; the last may contain for them a fuller truth, still the same truth appears already in the revelation given by Moses and the prophets, and thus it will be wholly natural to them that the faith of these pious old Israelites continues living in all who later enjoyed the complete divine revelation in Jesus Christ; or as here is said, that there must be an important Jewish deposit in the New Testament. But shall we not feel just the same? Christianity is even to us no new religion fallen from heaven, so that in the written testimonies of it only some features would suggest the country and people, in which casually this descending on earth took place. Christianity is to us the child, or rather the highest result, of the Israelitic religion. Though we may call Jesus, as he called himself, the son of man, he was not less at the same time the greatest son of Israel. His preaching was new not so much for its contents as for the moral force it derived from his sublime personality.

Indeed, when we try to oppose the Israelitic and the Christian religions, we shall always find, partly at least, in both what part we esteemed to be peculiar to one of them. We might think, for instance, that one of the main features of Christianity, contrary to Judaism, was its universal character, deposited, crystallized in Jesus' prayer: "Our Father." And, of course, we are right. No prophet in Israel before him imposed this thought on the mind of his time with the same vigor. But that this thought of one father to all men was not strange in Israel, history shows. When Ezra and the Zealotic Jews of his age tried to make their particular Judaism the common good of all and to embody it in the cruel deed of sending away all their heathen wives with their children, in order to purify by it the people of Israel of their contagion, then there was a great opposition, then there were Jews who left their country, with wife and children, and migrated toward Samaria, rather than to commit in the name of religion such cruelty. And the Old Testament kept the remembrance of this universalistic opposition in the little book of Ruth, which is written to glorify the marriage of Boaz the Jew with the lovely and faithful though heathen Ruth, a marriage evidently so blessed by Jehovah that it produced in the third generation none less than their illustrious and pious King David! Another proof of the same opposition is kept to us in the book of Jonah, the prophet, who thought it against tradition, against his duty, to obey the uncommon demand that he should go to the heathen city of Nineveh and preach there against the wickedness of this people, he an Israelitic prophet to go to the heathen, those cursed dogs! But as soon as he did it, though forced and against his will, he found out that these heathen of Nineveh believed God and turned from their evil ways with a zeal and earnestness which might shame Israel. Is there any better universalistic sermon in the whole New Testament than the preaching of this legend that the Lord has pity on the heathen people as much as on his people Israel? And do not these books prove—and there are more prophetic words with aspirations of the same belief—that there had been in Israel, before Jesus was born, an universalistic move-

ment, in which Jesus only had to join to know the gospel he had to preach? Would it be just to deny the Jewish character of this movement by calling it the Christian deposit in the Old Testament?

Or we might think that the peculiar feature of Christianity is to be found in the gospel of the cross. And of course, if we take this in the strict sense of the cross of Jesus and the blessings his death brought to the world, then this must be wholly strange to the Old Testament. But when we take it deeper, in a more general sense, as the blessing of self-sacrifice, of the suffering of true and pure love under the sin of humanity, then at once we are reminded of the sublime thoughts of the second Isaiah about "the servant of God, who bore our griefs and carried our sorrows, with whose stripes we are healed." True, these thoughts were not common to Jewish minds. They mostly saw in the pains and sorrows of man a curse only, a proof of the anger of the Lord kindled by their sin and wickedness, and the greater part of even the prophets of Israel would not have understood Jesus' word: "Blessed are they that mourn." But this second Isaiah would have understood, the same thought lived in his heart, that more than joy sorrow brings us near to God, and the world cannot be saved, unless it believes in and heartily accepts the blessing of sorrow, the blessing of self-sacrificing love, the blessing of the cross. Shall we now say, because this prophet appears to have been a predecessor of Jesus and the teacher of his youth, that he was no Jew? It would be unjust.

And thus, as we find so much of Christianity in this Jewish world, it is unthinkable that we should not find a good deal of the Israelitic religion in Christianity. Indeed, so it is. The main thought of Jesus, the coming of the Kingdom of God, however, he has deepened and enlarged it, is a purely Jewish thought, which never could have been born, for instance, in the republics of modern times. The faith in the omnipotence of these eastern theocratic kings led to the thought how blessed humanity would be if such a king ruled over all, and watched with his mighty sceptre that good and wicked men alike received their reward, and the fear of God lived in the hearts of all. We get so accustomed to think of this kingdom as the ideal world, in which only truth, and love, and righteousness live and reign; that even Americans forget how unsympathetic the word kingdom sounds in their ears. But nevertheless it is and remains Jewish deposit.

Now we cannot fail to suggest that the literary testimonies of the early Christianity will bear every one of them the evident proof of this Jewish origin. Indeed, not only the synoptic, the three first gospels are full of allusions to Jewish history and Jewish thought; but even where we clearly feel that in Christianity a new religion is born, even there we are always walking on Jewish soil. Take, for instance, the epistles of Paul, whom we call the apostle of the gentiles, does he not remind us by the form as well as by the contents of his doctrinal teachings of the Jewish rabbi? No Greek or Roman would ever have read in the narrative of Abraham sending his concubine, Hagar, into the desert, what according to the epistle to the Galatians Paul read in it by the allegorical explanation of the scriptures he learned in his rabbinical schools. Neither can anyone comprehend his doctrine of Christ as the anti-type of Adam, or of Jesus' death as the expiatory sacrifice for the sins of men, who is a stranger to the Old Testament and to the rites of the Jewish worship. Even the fourth gospel, evidently written by no Jew, on the contrary by a man of inimical spirit against the Jews, proves to be imbued by the doctrines of the Jewish Alexandrians, and has therefore, like all other parts of the New Testament, its Jewish deposit.

But perhaps I have been dwelling

too long upon what might have been, but probably was not the meaning of the subject given to me for my paper. That there must be in every Christian scripture a Jewish deposit, because Christianity itself received its blood from its Jewish mother religion, this is too clear to need further demonstration. But another question is, and this will be, as I guess, the proper meaning of our subject, in which parts of the New Testament this Jewish deposit is the largest and most evident. In this sense, at least, I will understand and treat my subject.

As soon as the modern conception of the bible as not a supernatural divine revelation, but a collection of purely human scriptures from different times and authors, had opened the eyes of inquirers, many differences in former times overlooked or disguised, now came in full light and discovered more about the origin of their writings than ever before could have been known, when the headings of the different books and the internal testimonies of the fathers of the church had formed the only sources from which anything could be derived about their apparent authors.

It has been the great merit of F. C. Baur from Tubingen, and of his school, to throw a new light upon the different parts of the New Testament by showing in them the reflection of the different parties which divided the Christians of the first two centuries. The Jewish-Christian, the Heathen-Christian, and the middle—or reconciling party. We need for our purpose only an outline of the two first called.

First then, the Jewish-Christian. This party, although convinced that the Christian communion had to be permitted, yea to be preached to all people, still always maintained that the only way toward Christianity went through the Jewish gate, that many demands of the Jewish law had an everlasting authority, and that the kingdom of God, when it came, should always bear a Jewish character, Jerusalem being its capitol and the Jewish Messiah its king. Peter, John and James, who were reported to be the pillars of the church at Jerusalem, were the main standard bearers of the Jewish Christian conception.

In outspoken opposition to them stood Paul himself, who preached in the heathen Greek world his gospel of Christ, "In which there can be neither Jew nor Greek, neither bond nor free, no male and female, for they are all one in Christ Jesus." Thus, no more privilege of any kind to the former Jew over the former heathen; as soon as they are Christians, they are brothers, members of the same body; the wall of separation is fallen. This wall being the Jewish law, it follows that this law to him lost its former authority. All purely Jewish elements in it, not founded in the moral law, written in the human heart; in the new dispensation, the dispensation of the fullness of the times, lost their right of existence: neither Greek nor Jew have any more to care about these precepts of past times. And all purely human, everlasting elements of the law continue living in the law of Christ, the law of love to God and man, which, being love by itself, ceases to be law. Happily! thus reasons Paul, for as the law never can be wholly fulfilled, so its curse remains an ever pressing burden. But what was impossible to law with its external pressure is possible to faith with the internal moral pressure of its spiritual principle. This faith justifies us before God, who therefore calls us and adopts us as his children.

True, Paul tried to save, notwithstanding his radical views about the law, his Jewish reputation by spiritualizing and idealizing Judaism, as in the same breath in which he says that "in Christ all are one man," he proceeds: "and if ye are Christ's, then are ye Abraham's seed, heirs according to promise." But the Jewish Christians could not be satisfied with this to them too poor Jewish deposit, this spiritual kindred of their great forefathers.

They considered Paul's preaching a highly dangerous one, and warned and instigated against him and his pernicious influence wherever they could. On many pages of the New Testament we meet this aversion for Paul and his doctrine, sometimes only positively stating the character of Jesus as that of the Jewish Messiah promised of old; sometimes strongly opposing Paul's apostolic vocation, yea, blaming his moral character; sometimes earnestly warning against his, in their eyes, pernicious preaching.

The first of these three kinds of Jewish-Christian controversy in the New Testament is found most apparently in the first gospel, called that of Matthew. The unknown writer tries to confirm his Jewish-Christian readers in the conviction that Jesus was the long expected Messiah. The expression "that it might be fulfilled which was spoken by the Lord through the prophet" occurs every time and shows clearly to us how a great part of what is called history of Jesus has been written. These Jewish Christians "firmly believed that, nobody being left who could give them information about Jesus, this had not to trouble them, because they could draw from a source of information which deserved such implicit confidence that even if there had been persons living who were personally acquainted with the facts, it would hardly have been necessary to consult them. This source of information was the Old Testament. Jesus was recognized as the Messiah, promised to the fathers, and the prophets had written about the Messiah. It was firmly believed that they had foretold a number of details of the life of Christ, and that in doing so they could not possibly have made mistakes. Not content with finding in the prophecies and psalms all sorts of allusions or definite predictions as to the life of Jesus, the Christians saw in the fortunes of the people of Israel or of its greatest heroes, such as Moses, a foreshadowing of what was to happen to the Messiah. And so by putting together a number of texts from the Old Testament, generally explained in a grossly arbitrary style, they made up a complete history of Jesus." Thus many tales, formerly considered historical, evidently belong to the Jewish deposit in the New Testament. Thus, for instance, Jesus' birth from the Virgin Mary, his birth in Bethlehem, his flight toward and return from Egypt, the murder of the children at Bethlehem, the moving of Jesus' family to Nazareth, etc., all these events and many more happened according to Matthew, "that it might be fulfilled which was spoken by the Lord through the prophet."

Jesus is in this gospel the Jewish Messiah, the son of David. Not only the genealogy in chapter first has to prove this Davidic descent, but several times later he is called by this name. He himself declares not to be sent but unto the lost sheep of the house of Israel (15:24). He commands his twelve disciples, as he sent them forth to preach his gospel: "Go not into any way of the gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel." (10:5.) And though afterward he might change his mind, still he began with refusing help to a Canaanitish woman, because it was "not meet to take the children's bread and cast it to the dogs."

While the gospel of Luke tells of seventy disciples, the derived number of the heathen people, Matthew knows only twelve disciples to whom Jesus gives the promise that at his return they "shall sit upon twelve thrones, judging the twelve tribes of Israel." (19:20.) The three pillar apostles here always take the first place, Peter above all. He is praised for his confession of Jesus as the Christ; he is the rock on which the church will be built; he receives the keys of the Kingdom of Heaven (16:17-19). And what characterizes this gospel still more as distinctly Jewish-Christian, is the glorification of the Jewish law here ascribed to Jesus:

"Verily I say unto you, till heaven and earth shall pass away, one jot or one tittle shall in no wise pass away from the law, till all things are accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven." (5:18-19.) When he reprimands the Pharisees and scribes, it is not for their attachment to the law, but because they transgress the commandments of God because of their tradition (15:3). His "woe unto you" does not concern their minutely observing of even the least commandment. No, "These ye ought to have done and not left the others, the weightier matters of the law undone." (23:23). "All things, therefore," so he says to the multitudes and to his disciples, "whatsoever the tribes and the Pharisees bid you, these do and observe, only do ye not after their works, for they say and do not."

I know that we can easily oppose to this list of Jewish deposits in the gospel of Matthew another list of words and narratives breathing a quite different spirit. This proves to us that our first evangelist drew in behalf of his book from different sources, and reveals in the choice he makes no great critical ability, or he would have avoided the many contradictions he wrote down. But, nevertheless, the words I quoted are written, and when we are looking for the Jewish deposit in the New Testament, Matthew certainly gives us a large portion of it.

F. W. N. HUGENHOLTZ.

[The conclusion of this article is unavoidably postponed to next week on account of the pressure on our space.]

THE MEETINGS.

MONDAY NIGHT.

Although some of us arrived too late to participate in the Monday evening occasion, the real beginning of the Institute spirit started with the memorial festival, in which the faithful workers of this parish sat down together to recall the experiences of twenty-one years of church-making. The first pastor and his wife were present, after an absence of sixteen years, to greet, as men and matrons the boys and girls they left. No wonder they grew young and that the little church was full of the tenderest geniality. The ripples of merriment were ready on the slightest intervention of memory to back-water and overflow through the eyes. Although nearly two hundred chairs were occupied at the banquet, still there were those who counted often the vacant chairs. Hon. John C. Bills presided, and after the plates were cleared and an address was made by Mr. Seaver, the first pastor,—there were five-minute papers by various members of the parish on the different phases of their church life. The supper-table, the choir, places of meeting, conferences, clubs, Sunday-schools, and various other topics, came in for their share of attention. Altogether the occasion was the result of much careful labor, and the cause of much beautiful feeling that will generate devotion. It pays a parish to do this kind of thing once in a while, and the delegates who were privileged to share this feast carried home with them helpful suggestions as well as renewed courage drawn from the spirit that was well fitted to the letter of the occasion. One cloud was manifest, the inevitable absence of Mr. Hunting, the second of the three pastors whom the parish has known. His name was often mentioned with that of his devoted wife, and always with love and gratitude, a feeling manifestly reciprocated in the kind letter from him which formed a part of the programme.

TUESDAY MORNING.

Mr. Jones presiding.—This to be an Institute, not a conference. Ministers are scarcely good material for Institute work. Too much given to speech-making. Sunday-school teachers are not trained to alertness and mental activity like the day-school teachers. To have a good Institute we must do much studying and thinking as we talk. Let the questions be pointed and the answers brief. He offered the report of a committee appointed at the last year's Institute in St. Louis, to begin at the point where Mr. Gannett's paper of last year, on a course of graded study, left off, and present if possible this year a course condensed to six years' work, that might be used either in the graded or the uniform topic system. Mr. Jones took some time in explaining the adaptability of this course to either plan. The graded system thus far has scarcely meant more than a go-as-you-please plan in the school, each teacher, with some help from pastor and superintendent, selecting that which was available to the class at any given time. But a true graded course implies a series of steps, carefully chosen, deliberately taken, and landing somewhere. The uniform topic system meant the same course arranged in a circle, each pupil taking the circle, the topics adapted to his age and intelligence by

the skill of the teacher. Both necessitated the help of a teachers' meeting, the one, no more than the other and are possible only with careful preparation. He urged that if graded schools ever come they must grow out of the uniform topic method, begin on the wheel and then leave a trail of trained teachers behind. But for himself he never had any desire to disintegrate his school; preferred to make the great sacrifices which the uniform topic system called for in order to gain the greater advantages of unity, fellowship, *esprit de corps*, the joy and coherency of the teachers' meeting. He did not hold the sequence of studies of such paramount importance, because the child was learning outside the Sunday-school. The perspective, and co-ordination of parts, will be forced upon the thinking mind and the appreciative heart. The chief thing to do is to start the child's thought and emotion upon profitable lines. To teach the child how to think of religion and duty, was of more importance than to give the results of thought.

The course proposed was offered by the committee of the Institute, which consists of the following persons: Messrs. Gannett, Learned, Jones, Prof. Johnson, of the Washington University, and Mrs. Anna L. Parker, of Quincy.

By means of the blackboard the proposed curriculum was presented with the elaborations of the first two years. Subsequently the course was ordered published by the society, and, consequently, for want of space, is omitted from this number, with the exception of the following outline:

- Two distinct courses will be pursued.
- I. A STUDY OF RELIGION, reaching, each year from September 1 to March 1.
 - 1st year, The Beginnings of Religion: Myth and Science.
 - 2nd year, The Religions of the Older World: Concrete Illustrations.
 - 3rd year, The Growth of the Hebrew Religion: Old Testament.
 - 4th year, The Flowering of the Hebrew Religion: New Testament.
 - 5th year, The Growth of Christianity: Catholicism, Protestantism, etc.
 - 6th year, The Flowering of Christianity: The movement toward Universal Religion; Liberal Christianity, Unitarianism, etc., ending with a study of the Home Church, with the duties and privileges of the same.
 - II. A STUDY OF DUTIES, The Growth of Character, reaching each year from March 1 to July 1. The course including a study of duties in the home, school, state, illustrations of nobility and the conditions of the higher life.
 - III. Mr. Jones called attention to the third department of training that would be carried on simultaneously with the above, the worshiping life developed through the songs, services, and prayers, which should be magnified and ennobled.

The report was received with great interest and discussed at length. Mr. Blake strongly urged the superficiality of such work, and showed how he had spent fifteen weeks in the study of Zoroaster alone with most gratifying results to his children and teachers. Mrs. Learned, on the other hand, has already undertaken to give the outlines of the first course in one year, because it is all the time the class is to have in the school. The pupils are earnestly at work with her, and the indications are profitable results. Mr. Miller would give the child as early as possible the right view of Christianity and duty. Mr. Jones reminded the meeting that a course for the primary class was provided which involved at least one year's work with the stories and characters of our Bible. Mr. Hugenoltz recognized in this course great similarity to the course pursued by the liberal churches of Amsterdam. They give eight years' time, but it is a week day afternoon, and he thought that was our release. Mr. Learned urged that it was more time and attention than is given to these subjects now even by parents and teachers. Mr. Judy believed in the economy of large undertakings and hard work. It was also urged that outline work was not necessarily shallow work. All modern methods of education are burdened with too many details. As much time is given for class-room work in this course on "A Study of Religion" as would count a year's work in an elective course at Harvard. More than two full weeks of school-time, time enough to accomplish much if the teacher knows enough. Such connected work will inevitably bloom into sermons, Unity club programmes, study classes, etc. Miss Hultin was eager to try the course, but begged for a leaflet on each topic to put into the hands of both child and teacher. Mr. Jones thought Simmons' "Unending Genesis," or Clodd's "Childhood of the World," a convenient hand-book for the first year's work. Mr. Simmons liked the course much; would give two Sundays to each topic, the second in review and restatement. Mr. Blake arraigned the whole system of public schools, and confessed his dissatisfaction with Sunday schools as now conducted.

After an unanimous vote referring the report back with instructions to devise plans for publication, the Institute adjourned.

TUESDAY AFTERNOON.

This was the Bible Session.

1. "The non-Jewish Deposit in the Old Testament." No paper. Mr. Learned discovered influence of Phoenicia in Job. Mr. Seaver thought three-quarters of the Old Testament was non-Jewish. The Jew was not an originator. The Chaldean influence immense.

The devil was from Assyria. Mr. Duncan called attention to the universality of the flood legend. Mr. Simmons said Samson was a sun-myth. Mr. Hugenoltz recognized we could not separate the waters of the Mississippi river; no more could we divide the Jewish from the non-Jewish element in the Old Testament. To which it was replied that it was well to remember also that all the waters of the Mississippi did not come from Minnesota.

2. The Jewish Deposit in the New Testament. Paper, by Mr. Hugenoltz, (see page 60). At the close of the paper in answer to the question "How would you reply to one who urged Old Testament prophecies of Jesus' coming, as an argument proving the infallible inspiration of the Bible?" Mr. Hugenoltz analyzed several of the so-called prophetic passages, and showed how foreign their real meaning is to the conventional interpretation.

3. Other Bibles. A paper, by Mr. Blake. This paper gave such satisfaction and called forth such an uplifting discussion that enough money was raised on the spot to secure its publication in UNITY, and its subsequent perpetuation in the Unity Mission series of tracts. Readers eagerly await its appearance. The discussion reached worship heights and took the turn of devotional thought. This was the higher way of teaching our thought,—not argument but illustration. Not by controversy but through influence shall we win.

TUESDAY EVENING.

A large audience gathered to listen to the institute sermon by Mr. Simmons, who gave the ancient parable of the seed, with its modern interpretations. It was botany enforcing the gospel, and the flora of Pike's Peak joining in anthem tones with the Rose of Sharon. The aptness was still further enforced by the fact that he spoke from the midst of the fruits of the field and garden, the decorations of the Harvest festival of the church having been allowed to remain since the last Sunday. At the close, the congregation practiced a little seed sowing by a generous collection for the benefit of the Society.

WEDNESDAY MORNING.

Mr. Judy in the chair. Reports of Secretary and Treasurer first in order. (See page —.)

Mr. Seaver, of Massachusetts, was profoundly impressed with the small income of the society, and began to realize how much gratuitous hard work somebody must have put into it. He spoke of the difference between the live West and the too-often fossilized condition of the work in the East. "Can you realize what your work means for the future?" Discovering by the Treasurer's report that there were ninety-two cents left in the treasury, he wanted to contribute one hundred and eight cents to add to it, so as to make two dollars to be set aside as a permanent endowment fund to a society that was doing so much good—so it might have at least a little assured income of its own—each year. Mr. Judy added \$3, All Souls' Sunday-school, Chicago, \$5 more, Third Church Sunday-school, Chicago, \$5. At this juncture a member queried the right to presume on that ninety-two cents; whereupon Mr. Jones moved that the ninety-two cents left in the treasury at the date of report be set aside as the nucleus of a permanent endowment fund. This was unanimously carried, and the subscriptions proceeded. Sheffield Sunday-school, \$1; Mrs. Nathaniel Seaver, of Templeton, Mass., \$1; Etta A. Seaver, \$1; William N. Seaver, \$1; Sioux City Sunday-school, \$5; Church of the Unity S. S., St. Louis, \$5. Total, \$30.

In further discussion the Sioux City Sunday-school was reported as having given up its last year's festivities for the sake of helping build the church. Mr. Learned thought it better that the children should learn to give to the church sometimes than for the church to be giving continually to the Sunday-school. The remainder of the forenoon was given to Institute work in the way of questions and answers.

Q. If you could not send your children to but one—which should it be—church or Sunday-school?

A. From Robert Collyer. Letter read by Miss Gordon:

FRIENDS: I should not be able to say whether the child should go to the church or the Sunday-school until I knew what I was talking about. A true and good Sunday-school is the true church for children, from which they find their way into the other when the time comes, and has some such fine use as the seed plots and nurseries have for noble gardens and orchards, and so, given such a school, we should feel no trouble about the choice. But the trouble is to maintain such a Sunday-school as the child's nature demands and the gracious heavens. Sweet, simple, and sincere, and of the heart rather than the head. Shy of negations and rich in the seeds of faith and love, to be sown in the heart and from it. Something of this also can be done by the books of which we have great profusion now, and some of them are very good. But I have always felt that better than the best books is the spirit of the teacher who can press out the wine of any lesson, and then pour it forth for the children afresh: who can win their confidence, make friends of and with them, and in doing this can forget he or she is their teacher, and become greatly a child with them. When some one said to Miss Jane Taylor: "How do you write those lovely things for the children?" she answered, "I even myself with them the best I know, imagine they are

be exalted," and I repeat, a Sunday-school carried on in that spirit is the children's true church.

But let it be quite otherwise, as so many are—dry and mechanical, and a mere sing-song, where goodness and truth and sincerity have been swamped in a slough and slush of *goody-ness*, then God save the children from such a school, and save us from having and holding them. And if the minister in such a case is fit for his office, a man who can feed the lambs, a lover of children, and one who knows his way to their heart, let the mother bring them about about me, and that I am talking to them very much as one of them. But when I say now run home, I want to write fine things for your good, and do so, I find I miss my mark. It is only the divine word come true in the Sunday-school, "he that humbleth himself shall the altar and not to such a school. They will forget the sermon—and ought to usually—but he is the word made flesh. A look out of his eyes will stay with them, a tone in his voice, a word here and there; as forty years after, a good woman repeated a sentence to me she heard from Dr. Lowell's lips when she was a little girl in the West Church in Boston, and that had been a sort of day star to her all her life. And I take scant stock in the outcry that the one service in the church we should draw the line at, is hard on children. It is not hard on them if it is easy on the grown folks, and not unpleasant if it is pleasant to us—I speak as a layman here—while the habit grows on them and the duty ripens, if we are wise and gracious, into love.

Indeed yours,

ROBERT COLLYER.

NEW YORK, Sept. 12, 1889.

Further answers. Mr. Blake thought children much more impressionable to influences than we imagine, and liked them to go to church. No matter if they do go to sleep. The influence will eventually lift them up so they will keep awake, and it will last long years in their memory as a treasure spot to draw from. He thought ministers ought to stop once in a while and give the children a crumb. He instanced his own childhood, recalling such influence on his own life, and related how the minister, thinking he ought to stop ten minutes in his sermon and preach to the children, tried it, and was surprised by two results: 1. The children asked about it afterward, and talked it over. 2. The grown folks liked it, too. Another way an Orthodox minister did was to preach awhile first to the children, and then let them go home. He believed the church to be a place where families should go together.

Mr. Judy, "Why not get the same solemnity into the Sunday-school?"

Mr. Jones. Would not accept the alternative. Carry the same earnest, devout spirit and manner into the school as into the church, and the solemnity is there. Try not to set the one against the other, but use them both. Both needed. The children might go to both. Make the church more home-like and the school more church-like.

Miss Gordon. "Can they stay to both and not get too restless?"

Mr. Jones. "Nature is quick to help children. Let them sleep."

Mr. Duncan thought it good for them to learn to sit still.

Mr. Hugenoltz needed courage to tell the parents of his church to leave the children at home. Too many of them come. When you have a hundred or more of them they won't all go to sleep. You have to say they must go to Sunday-school rather than church.

Mr. Seaver thought the church a typical family, and also the Sunday-school. Had seen church congregations where the older people went to sleep more than the children. Believed in preaching the substance of the sermon in some short, sparkling way, expressly to the children.

Q. How can the child—say before 14—be given our conceptions of God?

Mr. Hugenoltz was asked to reply.

A. Not before that age. As soon as imagination and feeling grow, the child will find it. Religious language is poetical. When we can give poetry conceptions, can speak of God to the child.

Mr. Lamb. Older people need to grow into conception of God before they try to teach children.

It was asked how Mrs. Parker, of Quincy, taught the little ones of God. Mr. Duncan thought she would first talk of God's goodness, and bring them as near as possible to His spirit of loving kindness. Taught his own little girl in such ways. She was to recite verses at Flower service and he wrote for her use:

I and my doggy Rover,
Had nothing else to do,
And so we picked some clover,
I've brought it here for you.
'Twas growing in the sunlight,
Out of the grassy sod,
Trying with all its little might
To do its work for God.

This gave her the flower, the sunlight and God, together, and when she asked, "Does the dandelion do its work for God, too?" he felt that her thought was working in the right direction.

Mr. Bouton. Not give them explicit ideas of God, but *implicit*. Give them our own thought and be true to it.

Mr. York would begin to expand the child's mind by object-lessons; take something concrete and illustrate. God in the abstract, too far outside of the child.

Miss Tupper,—best through the worship way,—the thought of God. Teach prayer as real help and vital essence of all our religion;—aspiration, not as reflex action of self, but as means of drawing upon infinite sources. So, most fundamentally, begin to found their consciousness upon the thought of God.

Mr. Hartley wished he could get as pure and simple a thought of God now as he had in childhood; the thought of God growing on into life; seems as if we get separated from God as we grow older. Listen to a little child talking to itself; "God bless my doggie Rover," comes from near to God. The thought of God is latent in every human mind, but later in life it often seems to darken rather than brighten.

Q. If a parent does not believe in making the older children attend Sunday-school, what reasons should be urged?

A. From Edward A. Horton. Letter to parent, read by Miss Tupper, setting forth reasons fully, and pervaded throughout with the friendly, personal relation which should exist between pastor and parishioner.

Mr. Seaver said it would make a good tract and was heartily agreed with.

Mr. Miller would use it by scattering it freely.

Mr. Jones would keep it for special times.

Mr. Judy, "How shall it be done? Two ways: 1. Vote that the directors of the Society publish it. 2. Raise the \$5 now to do it." Miller, \$1; Jones, \$1; Duncan 50 cents; Miss Gordon, 50 cents; Hugenoltz, 50 cents; Blake, \$1; Judy, 50 cents; Mrs. Bills, 50 cents. The tract can be furnished our readers soon on application.

Q. What about children's attending more than one Sunday-school at a time?

A. From Mrs. Kate Gannett Wells. Letter read by Mrs. Learned:

When children go to two or three Sunday-schools in the same day, they do so either from periodical attacks of avarice at Christmas and Easter, or from a desire for comradeship and fun.

The offense of repeated flowers and presents could easily be prevented by a little detective work on the part of the teachers, so that no child should receive gifts from several churches. In regard to comradeship, the difficulty is greater, for if a Unitarian minister should try to effect an arrangement of hours, by which all the various Sunday-schools of the town or city should be held at the same time, he would be considered fearful, illiberal, grasping, or a denominational fool. When ministers are devoid of any numerical ambition, contented with a small attendance, and willing to be considered rather domineering, I see no basis left for this twofold or triple devotion to Sunday-schools on the part of Sunday vagrants. It is a matter of inspection first and then of authority. The real trouble lies in the fear that one may send away from a Sunday-school a stray child, who might be captured to goodness if not to theology, if allowed to remain. Children get none too much of religious influence, and I fancy that there is as much danger of producing illiberality by saying, you can't come to a Unitarian Sunday-school if you go to an Orthodox one, as there is of creating fickleness in belief by allowing double attendance.

I should insist upon two points strongly, if I were a minister: First, that the child or its parents shall decide which church shall be the church in which the child expects to grow up, and then,—that only from that one church should he receive presents or flowers; or that if he goes to an extra church picnic, he should take his own basket lunch. Second, that if he is going to attend a church which is not the home of his faith, he must attend it just as regularly as if it were his chosen form of belief and worship.

What is needed in the Sunday-school primarily is discipline. We are so anxious to please that we forget how necessary is authority, if only in order to impress a child with respect for an institution.

I have been speaking of very young children. With older ones, can we not assume a more intellectual position and show them that loyalty, to that form of truth which they believe is the best, demands from them attendance at that school where such a belief is taught; on the same ground that their parents go to but one church regularly. Loyalty appeals to a child when he finds himself challenged to prove it, only as we make him loyal let us also take care to keep his heart liberal.

KATE GANNETT WELLS.

Brief conversation as to the parents' attitude in the matter. The situation presented practical difficulties rather than theological, and the next question was discussed in connection with this one.

Q. If a parent of pronounced liberal religious convictions were living in an orthodox community, should he send his children to such a Sunday-school?

A. Mr. Seaver expressed himself a hopeless bigot in this matter as in the preceding one. No child of his should go to two Sunday-schools; nor to an orthodox one. Had been to a very attractive one in childhood, but the impression of the certainty of hell was made so strong, he should never forget the sleepless and terrible nights it gave him. Children better stay at home and get what teaching they can.

Mr. Miller suggested the possibility of a child going to an orthodox Sunday-school at 9:00 a. m. and getting good, then to an Unitarian one at 12:00 m., producing a change of influences and stimulating the child's thought.

Mr. Jones, when a child, parents living

isolated from Unitarians, went to Orthodox Sunday-school. Father always asked what had been learned, and generally said "it isn't so," stating why. Created mental activity.

Mr. York would send them to Catholic rather than no Sunday-school. Any religion better than none. Our idea of God, rectitude, worship, much the same as other denominations.

Miss Gordon: "Any religion better than none, perhaps, but is any theology better than no theology?"

Mr. Blake objected less to the little theology taught in Orthodox schools, than to the scheme of salvation of which the songs are so full.

Mr. Duncan read a letter from John W. Chadwick, in reply to the last question.

Dear friends: "Orthodox" in these days is a word that covers a multitude of meanings. There are churches and ministers nominally orthodox which are much more liberal than churches nominally Unitarian. I think a liberal parent might send his children to such a Sunday-school with safety and a good result, if the special teacher in charge of them was in full sympathy with the minister or church; the parent should be very careful to find out what the child was learning and to talk it over with him. No Sunday-school can be so good as to justify the abdication by parents of their right to be pre-eminently the teachers of their children. An orthodox school without such abdication is better than a liberal one with it. But however careful the parent, it is, I conceive, a very questionable business to send the child to a thoroughly orthodox Sunday-school and I cannot conceive of anything more immoral than the very common one on the part of liberal parents sending their children to an orthodox school and paying no attention to what they are taught.

Yours very truly,
JOHN W. CHADWICK.

Q. Shall we teach the Bible as it is? If not, what is its relation to the Sunday-school?

Mr. York had heard a Congregationalist teacher say, "You can't stand, before the literal Bible, ten minutes."

Mr. Jones, in attending recently a Sunday-school numbering some 2,000, and using the International lessons, was impressed with profound respect for the orthodox consecration in its work, and the tremendous power of its results.

Mr. Hartley had faith in the thoughts of the children. Studied when a child under Orthodox teaching, groped alone for meanings and believed Unitarianism grew up in his heart. Let the children's thought come into contact with the age. Teach them what there is, but above all teach them to think, and what is in them will work out.

Mr. York quoted from a friend, "You have no idea how Orthodoxy is breaking up in the east."

The time having come for adjournment, Mr. Judy read the remaining questions, without opportunity for discussion, and the session adjourned.

Q. When is a library not a help, and how best is it a help?

Q. What is the best way to teach in a class of children from 6 to 15 years of age, where but one teacher is available for steady work?

Q. Is it best to teach Bible stories about miracles, etc., to children, before they are old enough to have fixed in their minds the idea of natural law, which makes these things impossible?

Q. How can we get Unitarian parents interested in the Sunday-schools?

Q. How large can a class grow before it becomes unmanageable?

We solicit advices by correspondence to these last questions. Any suggestions sent to the secretary at headquarters will be passed on to the inquirers.

Wednesday Afternoon.

Mr. Judy presiding. The first essayist being unavoidably detained, the meeting opened with a ten minute renewal of the last question under discussion in the forenoon. Then two short papers, "Teachers' Meeting and its Conduct," by Mr. Learned (see page —), followed closely by Miss Gordon's, upon "The Confirmation Class" (to be published in a future number of UNITY). Next, Mr. Bouton's longer paper, carefully and thoughtfully worked out, "The Parents have Tasted at Evolution and the Children are Between Moralities. What can the Sunday-school do for them?"

We sung a song, and returning to the first topic, the discussion was opened by Mr. Judy's direct questioning of one and another, as to methods of carrying on teachers' meetings and their results. The session became an experience meeting.

Do you have teachers' meetings? How often? Early in the week or late? Are they vigorous and interesting? What average attendance? How do you conduct them? Yes, Tuesday evening. Prefer it early in week. Good attendance and live interest. Trying the experiment in teachers' meeting of two classes with two leaders, intermediate and junior, each becoming a Sunday-school class itself and receiving the lesson. The primary class teacher conducts her work in her own way. Can you get your teachers to keep up to the literature of their subject? We find the references, mark them, and ask them to read. Can they not read and sift for themselves? No. Not very much, because they are busy women. They get illustrative inci-

dent and anecdote to use in class. Can you get teachers to bring material that helps the meeting? Sometimes, not often. They are "too busy." Suggestion: Preoccupation is one of the things that must sometimes be knocked in the head. Make this teaching the important thing, and enough others will give way to make room for it and its preparation. Regard it in the light referred to in the paper, as being in itself educational work independent of Sunday-school class. How much time do you give? Try to stop with an hour, but more generally take two. Our meeting is not one of teachers only, many others come. Spend much time in preparation? Yes. Unless a minister puts solid time into such preparation, the meetings will droop.

Discussion on Confirmation Class.

How do you get it together? By invitation. What do you call it? Religious study Class. Another, Ethical Class. Another, Confirmation Class; took it because so long pre-empted to old ecclesiastical uses. Is it understood its members shall come into church afterward? Not necessarily, but try to have them come with earnest intention, and realize it means something for the future. What ages? Fifteen to eighteen. No adults? Have sent them home lest their presence restrict the freedom of the children's talk. Another answer: Two parents came regularly all last year, took back seats, received secondary attention and the conversation lessons prospered. Talk freely? Yes. It varies. Sometimes schoolmates or playmates of other religious faith came in. Their presence made zealous conversation but developed party contest rather than religious spirit and was not continued. When are the meetings held? Sunday evening;—Saturday morning. How do you conduct it? Less discussion, more instruction. Blackboard, note-books, etc., school teaching fashion. How teach them? Induct them. End every topic with a great text. Let them select text for minister's annual confirmation sermon. Study ancient religions, Zoroaster, Buddha, etc., make maps, get comparative idea; take denominations, then Unitarianism, its organizations, and come at last to the study of the home church, its uses, its privileges, and its future.

Take them into the church at sixteen years. Give them a copy of Emerson's "Conduct of Life" to grow up to. Another way. Not doctrinal. Used Mrs. Child's "Aspirations of the World." Some one made selection of thought coming nearest to his own, started the talk, and religious train of thought and conversation was sure to follow.

Mr. Judy called for report of committee on publishing the six years' course of lessons. Moved that the report of committee be adopted and the lessons published. Carried.

Moved that Mr. Bouton's paper be considered at 4 P. M. the next day. Carried. Adjourned.

Wednesday Evening.

This was the family occasion of all the sessions. Programme: Harvest service by the Sunday-school, and a paper by Mr. Duncan, of Sheffield, upon, "The Development of Sunday-school Music," with some illustrations by means of songs of differing character. Bright boughs of autumn leaves, sheaves of grain, and bunches of tall, plummy swamp grasses, high frames loaded with golden pumpkins, vegetables, and fruits, gave to the occasion an abounding sense of harvest plenty. Young men and maidens, fathers, mothers and children filled the church, and all joined heartily in the grand and familiar music or responses of the service in "Unity Festivals." Space will permit only a brief abstract of the suggestive and critical paper. Mr. Duncan believed that Sunday-schools suffered much from the use of trivial songs whose music was wholly wanting in the great essentials of seriousness and dignity, and that because of this, the difficulty of reaching religious culture on the musical side of Sunday-school work, is much increased. It arises in part from the attempt to "write down" to the children; from the desire to please, to minister to the vivacious nature of the child without taking into consideration the earnest purpose of the song. Thus we have jingles and jigs devoid of character. As an illustration of one of the "pretty" songs quite popular in Sunday-schools, but lacking in adaptation to the devotional spirit that its words demand, the school then sang, "Never From Thee Will We Stray," from the "Sunny Side." We do the children great injustice by the continual use of such music as this in connection with their religious culture. With words of a secular character it is well adapted to public schools, but with these words, and used in Sunday-school, it fails to carry a sense of religious aspiration. Further than this, it cannot fail to convey the unconscious impression that worship and aspiration are not materially different from fun and play when expressed through song; that religious music does not differ essentially from secular music; besides, by its use we crowd out a class of music that is eminently suited to a religious service, with which the children should be made acquainted, and which they should learn to love and appreciate at an early age. It is a great mistake to imagine that because a child is a child he is incapable of deep and earnest religious feeling, or that he can have no appreciation for sacred music. By the use of that which lends itself readily to the child's voice, and adapts itself in a pure and noble way to the words, he will cease to hold the too prevalent idea that sacred music is extremely uninteresting, and will learn to love it. Luther's famous setting of Psalm xlvii, "Eine

Feste Burg," was here sung as an example of German choral music. Some of this sort should be in every hymnal, a great many of easier grade but not inferior quality, and the trivial kind should be sifted out.

The essayist here expressed much satisfaction in the later publications for Sunday-school music, such as "Unity Services and Songs," "Unity Festivals," and Spaulding's "Hymnal," considering them a long way in advance of the average popular Sunday-school music. He offered some distinct criticisms upon each of the books named, and upon the new English "Essex Hall Hymn and Tune Book," just received, which latter he also regarded highly. Other examples of songs were given illustrative of a fine quality of Sunday-school music. He objected to the too great range of voice required of the child by the Unity books, yet thought it usual to underestimate a child's ability to sing difficult music. The experiences of the English Church and some Episcopal churches in this country with boy choirs should encourage us to larger efforts in this direction. With patient perseverance the results are a complete recompense. The singing of the Sunday-school should be in the direction of the church, just as the lessons should lead up to the confirmation class and ultimate church membership.

UNITY CLUB DAY. Thursday Morning.

Attendance still good, interest keen, weather beautiful. Miss Gordon first reported as Western Secretary of the National Bureau for Unity clubs. She noted that the new churches and workers took Unity clubs for granted, whereas a few years ago they were considered the luxuries of exceptional conditions. Supposed to be possible only in small towns where there were fewer distractions, but now no city church is equipped without one. They are possible anywhere where people do not expect too much at the beginning. The Sioux City club had from small beginnings grown to be a power in the city. This year they are studying the old dramatists. There the old and young people had fallen apart by natural selection, and a junior Unity club is arranged for this year; about 35 in attendance.

Mr. Learned spoke of the high uses of Sunday night for the careful study of great poetry, such as has a religious side. In this way they have studied by papers and conversation, in successive winters, Browning, Wordsworth, the Iliad, Shelley, and this year Milton. He spoke of the rare thing of finding 50 people who had read all of "The Excursion." Query: Suppose all these authors had been presented as deliberately by one man with comment.

Ans. It would have been a failure. The monotone of one voice would have killed it. Besides, the valuable part is to have the work done by the people themselves. He urged the Sunday evening, not only for its availability, but because it broke down the artificial sanctity and introduced non-conventional means of grace. The attendance was often over 70, and he was always surprised at the good things every evening produced.

Mrs. Gibson told how the Luverne club studied the era of the Reformation with Kaulbach's picture. Attendance of from 15 to 25. Miss Pervier told of how the Wichita club preferred not to stop for summer vacation but continued their Emerson studies.

Sheffield offered a daintily printed programme for the coming year, with dates, subjects, and assignments, carefully laid out for the season. This was noted as an invaluable condition of success for a young club.

Davenport had done good work with George Eliot, Ruskin, and Longfellow. Mr. Judy felt that hard work was easier than light work.

The work of the Unity club at Humboldt has given that place the fame of being the literary center of Northwestern Iowa.

The problem of the Unity Club of All Souls Church, Chicago, was "too much success." The perplexity was how to utilize such an opportunity as was offered. The church parlor was too small to hold the meetings. The club held three different sections a week; two evening classes and one in the afternoon. The Novel section, which will this year study Lessing's "Nathan the Wise" and "Daniel Deronda," will have a membership of about 150. The Emerson section, which is entering on its fourth year of work, will have some 60 members. The Philosophy section, which has been at work for four years, will have about the same number, and will work in Herbert Spencer's "Study of Sociology." The Browning section meets on alternate Friday afternoons, counting some 30 members, and the Lowell section, which comes on the alternate Friday, is for the boys and girls who cannot attend evenings." This latter is experimental, and the result does not yet appear. At these meetings, Methodists, Catholics, Presbyterians, etc., meet in hearty fellowship and perfect freedom. The Unity Club owns a stereopticon and uses it freely in illustration of its work, through the help of amateur photographers in the parish. This year, because it was getting so big and self-reliant, it has taken the work of the Kindergarten, Reading-room, "Old South" Lecture work and library under its charge as "Lend-a-Hand" sections to its work. The material in this club includes all ages and a wide range of activities, interest, and capacities.

The work of the Third Church club, of Chicago, reached its greatest success in dealing with current political and economic sub-

jects, the men of the parish coming out to such meetings and presenting papers carefully prepared and of great practical value.

After these reports from the western field, Miss Gordon read a report from Rev. George W. Cooke, of Sharon, Mass., secretary of the National Bureau of Unity Clubs, which was considered of so much value that its publication entire was unanimously requested in both the *Christian Register* and *UNITY*.

Mr. Seaver next spoke at length upon the difficulties and discouragements of establishing such work in Eastern parishes. He carried the origin of Unity clubs back to 1858, when Rev. Mr. Cudworth organized his "Mutual Improvement Club" in South Boston, and he, following after this pattern, organized one in Davenport in 1868, with natural history and curiosity sections, etc. The great difficulty in many parishes in the East is that the "young people" already occupy the ground with organizations too largely devoted to amusement and social diversion.

The method of co-operation in Unity clubs was next discussed. The strong tendency to individualize the work of clubs, mentioned by Mr. Cooke, was regarded as a hopeful sign. It only an adequate Bureau of Exchange could be established at the headquarters in Boston and Chicago. It was urged that the A. U. A. ought to adopt this work as a part of the Unitarian interests to be fostered, and pay an adequate salary to the secretary of the National Bureau so that he could spend a certain portion of his time each week at his desk at 25 Beacon street, meeting visitors, answering letters, mailing supplies, etc., etc.

The question came up of a possible summer session of the Institute, with a leisurely study of Unity club methods and matters, at some quiet vacation resort in the West. Much interest was manifested, and the matter was referred to the consideration of the Board of Directors of the Western Sunday-school Society. The "Summer Schools" and "Chautauqua Assemblies" have come to stay, and we must multiply such privileges in the West for those who wish to work and study on liberal lines. It does not necessarily mean further exhaustion, but more deliberate and rational recreation.

At this point Mr. Blake made a plea for what he called "the other side of all this," and asked the ministers to consider how far it removes the old ideals of the minister as a scholar, a man of exact learning and profound thought. Such things can only be secured by much leisurely retirement and deliberate work in the study. The discussion on this point marked one of the high points of the Institute. "Is the ministry less thoughtful now than of old?" "Are books better subjects of study to the minister than the men and women that form the subject matter of the books?" "Was not Jesus Christ himself one who did the errands of the Lord?" Does it take any less brain and thought-life to interpret human life while actually mingling with it and sharing its common burdens, than it does to interpret it through books while personally withdrawn from it? The discussion can not be reported, but it probed the deep places in the lives of all present. It was not a debate nor a dispute. There was no antagonism of motive. Each was on both sides, and all agreed that, in the long run, that could not be destructive to the intellectual life of any one, which succeeded in strengthening the love of truth and beauty in many. The development of brain was itself a life-making process. The studios live the longest, all other things being equal. The minister of to-day has a broader scope than the minister of the past, and he must needs have more, not less, brain to do his duty.

THURSDAY AFTERNOON.

The principal part of this session was given to the papers by Mrs. Learned, Mr. Gannett, and Mr. Seaver, the two latter of which will be presented in this paper, one in abstract and the other in full. Mrs. Learned's will be necessarily deferred until a later date.

At the close of Mr. Seaver's paper, Mr. Hoover, Representative of the American Educational Aid Association for Iowa, was given a short time to explain the workings of that Association and its success in placing dependent children in homes.

The last half hour of the session was given to a study of Mr. Bouton's paper read the day before, an abstract of which will be printed in *UNITY* as soon as space permits. The points of the paper were first recalled by question. The intuitional and derivative theories of the conscience were stated, and finally the conversation took the main question in hand. Is the theory of evolution demoralizing or inspiring? Miss Tupper spoke for her teacher, Prof. Shurman, who is criticised in the paper, as having changed somewhat his position, indeed being in a hopeful state of change as every true scholar ought to be. Miss Gordon thought this view of morals was reassuring, because it showed that human nature was not frayed out. Mr. Bouton thought we should teach evolution to children, not in the sense that we have found out just so much and that this is fixed, but that we are growing into new forms and that continually new adjustments will come forth. Mr. Judy believed in teaching this forward looking aspect; what we are tending toward rather than what we came from. Mr. Blake would teach it in its superior, not inferior limit. Mr. Jones thought the true attitude inspired by this thought of the evolution of morals did not mean the grin-and-bear-it-anyway kind of spirit, but, instead, the Glory-to-God. So

much has already been accomplished, surely "greater things than these can ye not do?" Mr. Duncan believed the proposed six years' course of Sunday-school study would have that effect on the minds of the children. These studies, said some one, make us very grateful to our ancestors. Our own judgment is as thin as a sheet of paper compared with instincts, because they represent the ancestors, their experience and wisdom, packed away in us. Mrs. Learned thought there was great inspiration to young people in the thought that they are co-workers with God, partners in the work of creation.

With such thoughts as these the Institute came reluctantly to its final argument. Mr. Jones said the last half hour had given them unwittingly the thing the programme had called for, "An Object-lesson in the conduct of Unity Clubs."

After a vote of thanks for the Davenport hospitality, the singing of a hymn and the benediction from Mr. Seaver, the Third Annual Institute was closed.

We give below a list of the places represented at the meetings, and by whom, so far as known:

Buda—Chester Covell and lay delegates.
Chicago—J. V. Blake, J. L. Jones, Ellen T. Leonard.
Davenport—A. M. Judy and parishioners.
Des Moines—Ida C. Hultin.
De Witt, Iowa—Rev. Mr. York.
Elgin—Visiting friends.
Geneseo—M. J. Miller and delegates.
Grand Rapids—F. W. N. Hugenholtz.
LaPorte, Ind.—Mila F. Tupper.
Luverne, Minn.—Mrs. C. K. Gibson.
Malden, Ill.—Rev. Mr. Hartley.
Minneapolis, Minn.—H. M. Simmons.
Moline—F. P. S. Lamb and delegates.
St. Louis—Mr. and Mrs. J. C. Learned, Mr. and Mrs. Wm. Bouton.
Sheffield—L. J. Duncan and Miss D. J. Pervier.
Sioux City—Elinor E. Gordon and Mrs. Caroline Groninger.
Templeton, Mass.—Mr. and Mrs. Nathaniel Seaver, Jr.
Wichita, Kan.—Miss Mathis.

TREASURER'S REPORT.

OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY, MAY 14, 1889, TO OCT. 1, 1889.

Receipts.

Balance on hand May 14, 1889.....	\$ 68 89
Received from outstanding bills.....	17 82
From sales of merchandise.....	100 05
Annual memberships.....	25 00
Life membership from St. Louis S. S.....	10 00
Contributions from Sunday-schools and individuals:	
Helena, Wis.....	\$ 4 00
Davenport, Iowa.....	5 00
Mary H. Graves, N. Reading, Mass.....	50
Minneapolis (Kristofer Janson's S. S.).....	1 00
Thomas Kilpatrick, Omaha.....	5 00
Miss Mary L. Southworth, Cleveland.....	5 00
Luverne, Minn.....	2 00
Humboldt, Iowa.....	5 00
—	\$ 27 50
Western Unitarian Conference.....	162 00
—	\$ 411 26

Disbursements.

Merchandise bought and publications made.....	\$ 49 59
Postage.....	14 96
Stationery, wrapping paper etc.....	12 75
Gas.....	2 25
Room expense, City Directory laundry work, repairs, etc.....	9 79
Secretary.....	50 00
Clerk hire.....	165 00
Office boy.....	56 00
Paid balance on note.....	50 00
Cash balance Oct. 1.....	92
—	\$ 411 26

Statement of Resources.

Cash on hand.....	\$ 92
Furniture.....	40 00
Merchandise stock on hand (invoice of May).....	811 01
Accounts receivable (net).....	68 56
Present worth of the society.....	\$ 920 49

Notes from the Field.

Chicago, Ill.—We call attention to the course of lectures on Greek Ethics, to be delivered by Prof. Thomas Davidson, of New York, under the auspices of the Chicago Institute for Instruction in Letters, Morals and Religion. Prof. Davidson is one of the most deservedly popular lecturers of the city. His themes are always of the highest intellectual value, treated with philosophical depth and acumen, and also with remarkable clearness of style, that wins interested hearers wherever he goes. The course begins Monday, Oct. 28, and it will be given in the lecture room of the Art Institute building at 8 P. M. The subjects are as follows: The Ethics of

Æschylus, Monday and Tuesday evenings, Oct. 28 and 29. The Ethics of **Socrates and Plato**, Thursday and Saturday evenings, Oct. 31 and Nov. 2. Ethics of **Aristotle**, Monday and Wednesday evenings, Nov. 4 and 6. Season tickets, transferable, \$3.00. Single admission, 75 cents. We hope all friends of the Institute and of the lecturer will be equally interested in extending this notice.

Alton, Ill.—A recent Alton paper brings us word of the fifteenth anniversary of the wedding of Rev. and Mrs. H. D. Stevens of the Unitarian Church of that place. Mr. and Mrs. Stevens were surprised on the evening of the 16th by a call from a number of friends who decorated their rooms with flowers and bestowed upon them gifts, congratulations and wishes for their future welfare and happiness. From a private letter we learn "That the society in Alton seems in a happy harmonious state of activity under Mr. Stevens' earnest ministry. Its record in the line of improvements, always good, is now especially noteworthy. Mr. Stevens is giving us most excellent discourses and is thoroughly alive in his pastoral efforts."

Boston.—"State Socialism" is given as the subject chosen by Prof. J. H. Allen for his new essay before the "Monday Club."

—The Teachers' Normal Class in Channing Hall was well attended. The lessons are on the infancy and early life of Jesus.

—Rev. Pitt Dillingham, late of Boston (Charlestown), has resigned his charge in Buffalo from ill-health.

—Mrs. Brooke Herford suggests that the Women's Auxiliary Societies of our churches might do better work as at present locally organized than to be fused into a National Conference for more uniform action.

—On the Sunday previous to the date of the National Conference, Rev. Messrs. Hale and Savage, of Boston, will preach in Philadelphia.

—The "Unitarian Club" held its first meeting Oct. 9, Arthur T. Lyman, Vice-President, taking the chair. Prof. Lovering, of Harvard, gave the essay on "Laplace—and his immense influence in formulating compactly in Europe the astronomy of his day."

—The venerable Dr. Henry I. Bowditch told of the courage and costly labor of his father, the late Nathaniel Bowditch, in translating and publishing in Boston the "Mécanique Céleste" of Laplace—and so giving to America the benefit of Laplace's new compilation.

Good Things to Come.—The reports of the conferences held last week at Kalamazoo, Luverne, Madison, and elsewhere. The senior editor, last week, was able to preach the ordination sermon of James E. Bagley and his wife Blanche Pentecost Bagley, at Sioux Falls, Dak., and to take part in the Friday meetings of the Minnesota Conference at Luverne. Owing to the failure of the supply arranged for at his own pulpit, he had to leave for Chicago before the interesting occasions which ordained Miss Helen G. Putnam to the ministry, and the dedication of the beautiful Unity church at Luverne.

Geneva, Ill.—The first Unitarian Society has just held its annual parish meeting and finds from the reports of the various committees for the past year that it has made a determined effort to occupy its field as well as its limited numbers and finances will permit. It finds the few friends and workers it has full of zeal for the opportunities of the coming year, hoping to reap a large field from the lessons of failure as well as success. It is hoping to be at least a factor in starting a night school for the benefit of factory hands, and its foreign population, mostly Swedes, who promise to largely avail themselves of the opportunity.

The National Conference.—All delegates from the West to the National Conference to meet in Philadelphia on the 28th should bear in mind that delegates as well as other people must secure reserved seat season-tickets, (price \$2.00,) from C. H. Kerr & Co., 175 Dearborn st., Chicago, if they wish the privileges of the floor. The credential tickets of delegates will not serve as admission tickets to the floor. A limited number of reserved seats is on sale.

Pittsburg, Penn.—We hear of Rev. James G. Townsend hard at work in Pittsburg, gaining in health and building up a Unitarian Society. He is planning a vigorous winter campaign and is much encouraged in his arduous labors.

Announcements.

THE CHICAGO INSTITUTE

FOR INSTRUCTION IN LETTERS, MORALS AND RELIGION.

The first course for the season of 1889-90 will be six lectures by Prof. Thomas Davidson on

"THE ETHICS OF GREEK AUTHORS,"

to be given in the Lecture Room of the Art Institute Building, entrance corner of Michigan avenue and Van Buren street, beginning at 8 P. M., as follows:

I. Ethics of **Æschylus**, Monday, Oct. 28, 1889.

II. Ethics of **Æschylus**, Tuesday, Oct. 29, 1889.

III. Ethics of **Socrates and Plato**, Thursday, Oct. 31, 1889.

IV. Ethics of **Socrates and Plato**, Saturday, Nov. 2, 1889.

V. Ethics of **Aristotle**, Monday, Nov. 4, 1889.

VI. Ethics of **Aristotle**, Wednesday, Nov. 6, 1889.

Season tickets, transferable.....\$3.00

Single admission.....75

Coupon tickets issued last year, not good for this course.

Tickets for sale at UNITY office.

SYLLABUS OF THE COURSE.

I. **Æschylus.**

(1) Introduction on the notion of Ethics as involving freedom. Freedom and necessity as necessary correlates.

Antecedents of **Æschylus'** ethical system. Popular Religion. Esoteric Religion, its origin and nature. Esoteric Religion, Philosophy and Science.

Æschylus the poet of the greatest epoch in the world's history. Transition from authority to freedom. His deep insight and modernness. Doctrine of evolution and of law, physical and moral. Ethics dependent on metaphysics. Metaphysics of **Æschylus**. Freedom man's end. Prometheus and the false philanthropy. Zeus and the true. The will of Zeus the essence of freedom. His will known through reverence, insight and divine grace.

(2) Inherited tendency and freedom. The family curse and the way to break it. The steps of ethical evolution of—Family, Society, State. Their claims, conflicts, and reconciliation worked out in the **Oresteia**. The State the organ of Justice, under Zeus. **Æschylus'** moral sanctions, srienship; happiness. Doctrine of a future of life. The spirit-world; Hades and Olympus. Metempsychosis. Ascent to Zeus. Eternal bliss.

II. **Sokrates (and Plato).**

(1) Religion and Philosophy. Materialism and the Sophists. Disorganizing effect of their teaching on thought and morals. Subjectivism—Skepticism.

Problem of Sokrates. He places ethical sanctions in true knowledge and invents freedom. Nature of true knowledge. Main points of Sokrates' ethical system. (1) Personal heroism and purity. (2) Friendship. (3) Respect for institutions. (4) Reverence for God. (5) Oracularity of the human soul and its relation to God. Human reason as the highest authority. The metaphysics of Sokrates.

(2) The Sokrates of the letter and the Sokrates of the spirit. The latter presented in Plato. Plato's relation to Sokrates, and his elaboration of the Sokratic teaching. His metaphysics, as ground of ethics. His doctrine of ideas. The first scientific theory of ethics. Main points of the theory. The good—Blessedness. Personal virtue. Relation of the individual to the state. The ideal state as the embodiment of reason, the organ of justice and the condition of human freedom. The future life as a moral sanction. The chief defects of Plato's ethics.

III. **Aristotle.**

(1) Aristotle's relation to Plato. His improvement on Plato's doctrine of ideas. Makes a true ethical doctrine possible by establishing a relation between the ideal world and the phenomenal. Aristotle's conception of ethics. The good. The man. Practical and intellectual (Dianetic) Virtues.

(2) Details of Aristotle's ethical system. Ethics and politics. Sources of ethical truth. Character, habit and instruction. The end of all. Action and contemplation. The defects of Aristotle's system. Its relation to Christian ethics.

THE NATIONAL CONFERENCE.

UNITARIAN AND OTHER CHRISTIAN CHURCHES.

THIRTEENTH REGULAR MEETING, ACADEMY OF MUSIC, PHILADELPHIA, OCTOBER 28-31, 1889.

SPECIAL NOTICE.—Admission to the Philadelphia Academy of Music is required by law to be exclusively by ticket. For the convenience of delegates and other members of our churches, all the seats on the floor of the academy will be expressly reserved for them, and to defray the large expenses of the meeting, season tickets of admission, price \$2.00 each, will be sold and required for entrance to the floor. These tickets must be procured in ADVANCE of the meeting and can now be had upon application, either in person or by letter, to Charles H. Kerr & Co., 175 Dearborn street, Chicago or the American Unitarian Association, 25 Beacon Street, Boston.

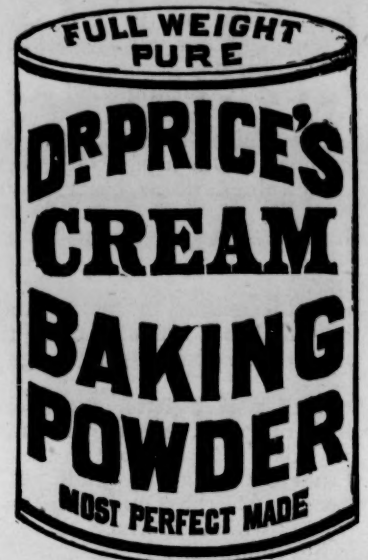
Circulars containing full information concerning the programme, season tickets of admission, special rates at Philadelphia hotels and boarding houses, railway arrangements, etc., may also be had upon application at the above places by enclosing stamp for postage. For full announcements of these particulars see also UNITY for September 28.

RUSSELL N. BELLOW, General Secretary.

SIMPLY PERFECT.

The Union Pacific Railway, "The Overland Route," has equipped its trains with dining cars of the latest pattern, and on and after August 18th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluffs and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

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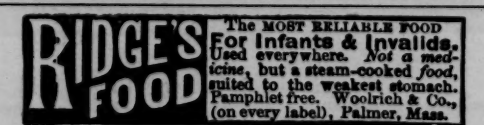


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